The Manual of The Holy Catholic Church

IHS



Catholic Art Studio, Chicago, Ill.

ECCE HOMO

THE MANUAL
OF THE
HOLY CATHOLIC CHURCH

EMBRACING

FIRST PART

THE BEAUTIFUL TEACHINGS
OF
THE HOLY CATHOLIC CHURCH

SIMPLIFIED AND EXPLAINED IN THE FORM OF QUESTIONS AND ANSWERS

Containing Nearly Eight Hundred Instructions which Lead the Reader Step by Step from the Origin of Christianity, Into all the Truths of Religion, and which Explain in a Clear and Comprehensive Manner Every Point of Our Holy Faith.

THE WHOLE SUPPORTED BY

FIFTEEN HUNDRED PROOFS FROM THE SACRED SCRIPTURES

SECOND PART

LIGHT FROM THE ALTAR
OR
THE TRUE CATHOLIC IN THE CHURCH OF CHRIST

The Ceremonies of the Church, Acts of Adoration in the Home, The Holy Rosary, A Simple Method of Confession, Home Studies For Altar Boys, How to Assist the Sick and Dying, Golden Thoughts on the Principal Feasts, and the Principal Feasts and Fasts Explained. With Chapters on The Happiness of Heaven, The Veneration and Invocation of the Saints, Our Guardian Angels, The Veneration Due the Mother of God and the Use of Holy Images.

INCLUDING

Selections from Writings and Sayings of the Saints, The Religious and Moral Training of Children, The Duties of Children to Their Parents and Explanations of Important Facts in Church History.

TO WHICH IS ADDED

A CATHOLIC HOME DICTIONARY AND CYCLOPEDIA

THE WHOLE ADAPTED FROM THE WRITINGS OF

His Eminence James, Cardinal Gibbons; Right Rev. Bishop Hay; Right Rev. Dr. Challoner; Rev. Arthur Devine, C. P.; Rev. Daniel O'Loan; Right Rev. Joseph Oswald Smith; Mother M. Loyola; Mother Mary Salome; Dom. Morrell, O. S. F.; Rev. D. V. Phalen; Rev. T. B. Scannell, B. D.; Rev. T. F. Galwey; Rev. Joseph Wilhelm, D. D.; and other eminent authorities,

BY

REV. JAMES J. McGOVERN, D. D.

PUBLISHED WITH THE APPROBATION OF

THE MOST REV. JAMES EDWARD QUIGLEY, D. D.

ARCHBISHOP OF CHICAGO

CATHOLIC ART AND PUBLICATION OFFICE, CHICAGO, ILL.

Jacobus Eduardus

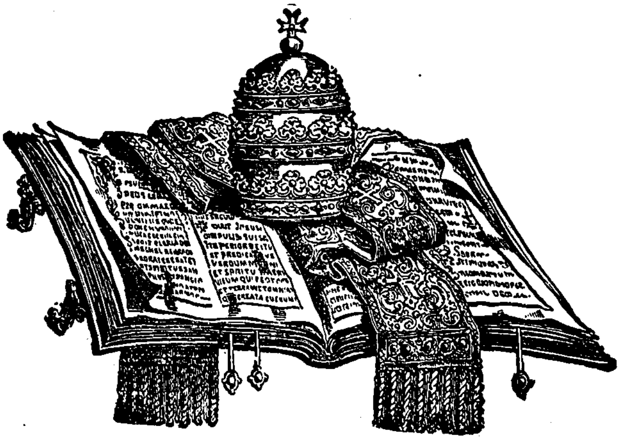
Dei et Apostolicae Sedis Gratia

Archiepiscopus Chicagiensis.

Imprimatur,

+ James Edward,
Archbishop of Chicago.

Chicago Ill.
Aug 24th, 1906,



Dedication

To His Grace

The Most Reverend

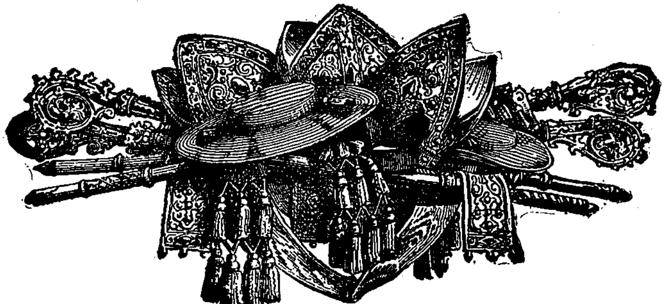
James Edward Quigley, D. D.,

Archbishop of Chicago,

This volume is respectfully dedicated.

James J. McGovern, D. D.

Chicago, Illinois,
Feast of the Assumption,
August 15, 1906.



A STRONG TESTIMONIAL FROM ROME

A LETTER FROM

HIS EMINENCE FRANCIS CARDINAL SATOLLI,

Prefect of the Congregation of Studies.

WRITTEN AFTER A CAREFUL EXAMINATION OF

THE MANUAL OF THE HOLY CATHOLIC CHURCH

The following letter is a translation from the original, written in Italian, and addressed to the author and compiler Rev. James J. McGovern, D. D. The original appears below.

Rome, Italy, June 6, 1907.

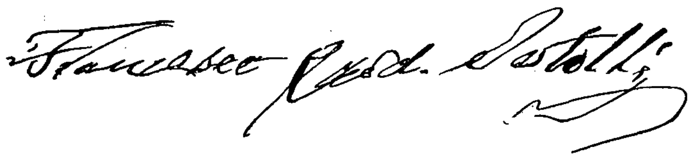
Rev. J. J. McGovern, D. D.:

I received through the courtesy of two reverend priests a copy of a magnificent work, composed in two parts and splendidly bound. It is a work worthy of the highest praise, both for its matter and form; moreover I believe that there does not exist a work equal to it in merit and usefulness. I cordially rejoice and thank you specially on considering that I remember you and knowing that you remember me.

You give a splendid example of study and holy zeal amid the clergy of America where in reality, the love of study is rare, devoting themselves in common to lives of activity.

With sentiments of esteem and respect I take pleasure in saluting your reverence.

Your most humble and affectionate in Xto,



COPY OF ORIGINAL.

Roma, 6 giugno, 1907.

M R Signore J. J. McGovern, D. D.

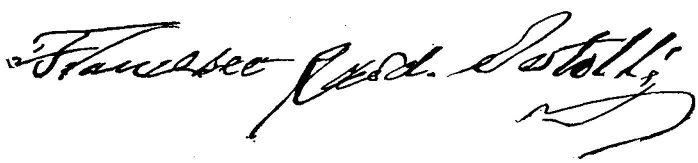
Per mano di due reverendi sacerdoti ricevetti la copia del magnifico lavoro composto e splendidamente rilegato in due volumi. È'un opera di altissimo encomio per la materia e per la forma, anzi credo che non esista un eguale di merito e di utilita. Me ne rallegro cordialmente e ringrazio, specialmente in riflesso che io altamente apprezzo di rammentare V S e conoscendo che Ella si ricorda di me.

La V S da splendido esempio di studio e santo zelo tra il clero di America ove in realtà l'amore dello studio è raro preferendosi communemente la vita di azione.

Con sensi di stima e venerazione ho il piacere di salutarla

di V S Reverenda

Umilimo ed Affmo in Xo



Apostolic Delegation,

United States of America.

Washington, D. C., December 3rd, 1906

Reverend and Dear Sir:

I have received "The Manual of the Holy Catholic Church" of which you were the compiler and editor, and I beg to tender to you my best thanks and sincerest congratulations. I trust that the object you had in view in the publication of this work will be fully realized, and that your labors will be crowned with success.

With sentiments of the highest esteem, I remain

Most faithfully yours in Xto,

The Reverend James McGovern. D. D.,

+ D. Falconio

Apostolic Delegate.

NOTE—The personal interest and co-operation of his Eminence the Cardinal is shown by the following letter, furnishing his article on Marriage and Divorce for "The Manual of the Holy Catholic Church."

Cardinal's Residence

408 N. CHARLES ST.

BALTIMORE

Sept. 15th, 1906

Dear Dr. McGovern:

In answer to your favor of the 14th inst., the Cardinal is pleased to give you permission to use "The Catholic Church and the Marriage Tie."

Wishing you all success, I am,

Yours very truly,

WM. T. RUSSELL, Sec'y.

SECRETARY'S OFFICE,
CARDINAL'S RESIDENCE,
408 N. CHARLES STREET,
BALTIMORE, MD.

Baltimore, Md., November 26, 1906

Dear Dr. McGovern:

His Eminence begs to thank you for the copies of your book "The Manual of the Holy Catholic Church." He hopes before long to have leisure to read them.

Yours truly,

Wm. T. Russell.
Sec'ty

STRONG ENDORSEMENT FROM ARCHBISHOP FARLEY

Archbishop's House
452 MADISON AVENUE

New York, December 4th, 1906

My dear Dr. McGovern:

I beg to acknowledge with many thanks your kind favor and the courtesy of "The Manual of the Holy Catholic Church" which you were so kind as to send me.

One sentence from the preface tells me the main scope of the work and which is much to be commended—"that the reader may be furnished with such a defense of his faith that he may indeed become a true exponent of Catholic Doctrine." This is what is most needed in our day and generation. Let every Catholic learn to render a reason for the faith that is in him, and the cause of Christ must triumph.

May God bless with much fruit your great industry and zeal in editing this work.

Very faithfully yours in Christ,

Jno. M. Farley
Abp. of N.Y.

TESTIMONIAL FROM ARCHBISHOP IRELAND

ST. PAUL, Dec. 24, 1906

Rev. James J. McGovern:

Rev. and Dear Doctor:

I have delayed rather long in giving answer to your kind letter and in acknowledging the receipt of "The Manual of the Holy Catholic Church" which you were so kind as to send to me.

"The Manual of the Holy Catholic Church" is a most useful and instructive book and should have a place in every Catholic family in America.

It is delightful to see that you are still doing great and good work for holy religion.

Very Sincerely,

John Ireland

Archbishop's Residence
636 West Eighth Street,
Cincinnati.

November 27, 1906

Rev. James J. McGovern, D. D.

Rev. Dear Doctor:

I received the copy of "The Manual of the Holy Catholic Church," which you so kindly sent me, I am satisfied that it will do a great deal of good. It is well prepared and I sincerely trust that it will be found in every Catholic home. I sincerely trust it will meet with the reception it deserves for a careful perusal of its pages will be beneficial to all. May God bless you.

Sincerely yours in Xto,

Henry Moeller

Archbishop of Cincinnati.

Archbishop's Residence
2224 Chestnut Street

Milwaukee, Wis., Dec. 13th, 1906

Dear Dr. McGovern:

Kindly pardon this delay in thanking you for the sumptuously bound volumes of your "Manual of Holy Church." It was very kind of you to remember me and I thank you sincerely for your kind sentiments.

With kindest regards and best wishes for a Happy Century,

Yours sincerely,

S. G. Messmer

Archbishop of Milwaukee

St. Mary's Cathedral
1100 FRANKLIN STREET
San Francisco, California

Dec. 8th, 1906

Rev. Jas. McGovern, D. D.,
St. Dennis Church, Lockport, Ill.

Very Dear Friend:

I have just received a set of the "Manual of the Holy Catholic Church", and I beg you to accept my thanks for the same. I am convinced the book will do great good.

Thanking you again for the same, I remain,

Yours truly,

P. W. Riordan

Archbishop of San Francisco

Archbishop's House,
Logan Square, Philadelphia.

Dec. 30, 1906

Dear Dr. McGovern:

I beg to thank you for the copy of your work "The Manual of the Holy Catholic Church" which you have been kind enough to send to me. I am convinced it is quite worthy of its author and subject.

Wishing you many happy years, I am dear Doctor,

Yours faithfully in Xto,

P. J. Ryan

BOSTON, Dec. 5, 1906

Rev. Jas. J. McGovern, D. D.

Rev. Dear Sir:

Please accept my thanks for the handsome volumes you have sent me. They arrived in good condition.

Yours very truly,

+ Jno. J. Williams
Archbp.

Dubuque, Dec. 20th, 1906

Dear Dr. McGovern:

Accept my thanks for the fine volumes you have sent me, and my cordial wish that they may do in the homes of our faithful people, the work of enlightenment and edification, which you had in view in compiling them.

Yours in Xto,

John J. Keane,
Abp. of Dubuque.

Archbishop's House
1205 Esplanade Ave.

New Orleans, La.,

The "Manual of the Holy Catholic Church," by the Rev. James J. McGovern, D. D., is recognized and highly recommended as a book of most interesting and valuable information on Catholic doctrine and practices, and I take pleasure in wishing you success in its wide circulation among my people.

Very respectfully yours,

+ James H. Blenk, S. M.,
Archbishop of New Orleans.

EPISCOPAL RESIDENCE,

31 and 33 Washington Ave.

DETROIT. MICH..

Rev. James J. McGovern,

Rev. and Dear Father:—

In the absence of the Rt. Rev. Bishop it affords me pleasure to acknowledge your valuable work "The Manual of the Holy Catholic Church." Am sure it will be an acquisition in every household.

Very respectfully,

F. J. Baumgartner
Chancellor

Albany, N. Y., December 17, 1906

Rev. James J. McGovern, D. D.,

My Dear Father McGovern:

I owe you a very special apology for not having thanked you ere this for the two volumes of "The Manual of the Holy Catholic Church," which you so kindly sent me. The first volume is replete with the sound doctrine and the teaching of the Church; and the second volume certainly contains a most instructive and interesting description of the beautiful ceremonies and edifying practices in use among Catholics in the divine worship. The illustrations found in both volumes are calculated to incite a spirit of piety in the minds of the readers. The Work cannot fail to instruct, please and edify those who may have the good fortune to possess it.

Congratulating you very sincerely upon the result of your labors in publishing "The Manual of the Holy Catholic Church," and wishing you all the blessings of the approaching holy season, I remain my Dear Father McGovern,

Yours very sincerely,

+ Thomas M. A. Burke
Bp. Alb.

Bishop of Albany.

FROM BISHOP CHATARD

Indianapolis, Ind., Nov. 29, 1906

Many thanks for the gift of "The Manual of the Holy Catholic Church," which from the reputation of the Compiler, I have no doubt is full of beautiful and instructive things. May God reward you for your zealous works.

Yours thankfully and truly in Xto,

+ F. S. Bp. Indpls.

Bishop of Indianapolis.

Kansas City, Dec. 3, 1906

Rev. James J. McGovern, D. D.,

Rev. Dear Sir:

The Manual of the Catholic Church which you have published is an instructive and fascinating religious work. It should have a conspicuous place in public and family libraries and in every Catholic Home. To those not yet in the Catholic Church it gives full and satisfactory information.

Very sincerely yours,

+ John J. Hogan,
Bp of Kansas City

FROM BISHOP BYRNES

Bishop's House.
607 Capitol Square.
Nashville, Tenn.

December 4, 1906

Rev. James J. McGovern, D. D.,
Rev. Dear Doctor:

I found your "Manual of the Holy Catholic Church" when I got home Saturday last. There is, as you say, always room for a new book on the Church, the subject being inexhaustible and of infinite variety. It contains much information instructive and valuable to the ordinary reader. I wish it a large circulation.

Very faithfully,

Bishop of Nashville.

Bishop's House
1025 Delaware Avenue
Buffalo, N. Y.

Dec. 17, 1906

Dear Doctor McGovern:

I am much pleased with your "Manual of the Catholic Church." It is a valuable addition to our Catholic Literature, containing as it does valuable information on so many subjects of interest. I wish the work a vast circulation.

Very sincerely yours,

Charles H. Colton,
Bishop of Buffalo.

FROM BISHOP McCLOSKEY

Louisville, Ky., November 30, 1906

Many, many thanks my dear Doctor McGovern for the beautiful "Manual of the Holy Catholic Church," received today. You have always been so very kind to me that your name brings back pleasant memories from the days of old when we both rejoiced in visiting the beautiful and holy places in the Eternal City. Let us so stretch out to the things that are before that we may one day meet in the true Eternal City, our Eternal Home.

Ever yours and affectionately,

Bishop of Louisville.

Diocese of Trenton

Chancellor's Office

153 NORTH WARREN STREET

Trenton, N. J., Nov. 30, 1906.

Rev. James J. Mc Govern, D. D.

Rev. and Dear Father:

I have looked over "The Manual of the Holy Catholic Church", I find it filled with a great deal of information useful not only to Catholics, but to any one desiring to know the doctrines and practices of the Catholic Church.

Very sincerely yours in Xto,

James A. McFaul.
Bishop of Trenton.

Bishop's House,

552 South Orange Ave.,
South Orange, N. J.

November 27, 1906

Rev. James J. Mc Govern, D. D.

Rev. Dear Sir:

Permit me to thank you for the copy of your work "The Manual of the Holy Catholic Church", which you sent me and which I received yesterday.

Wishing you every blessing in the good work you are doing, I remain

Yours in Xto,

+ J. J. O'Connor

Bishop of Newark.

ST. CHARLES' RECTORY,

953 W. 12TH ST. BOUL

CHICAGO.

My dear Dr. McGovern:

I am much obliged for your kindness in remembering me with your new work "The Manual." I am sure I will enjoy the same and I wish you success.

Yours sincerely,

P. J. Muldoon
Dec. 4-1906.

FROM BISHOP KENNY

St. Augustine, Fla.

December 15th, '06

Reverend and Dear Doctor:

Yours of the 13th at hand, and glad to hear from you. May you enjoy good health for many years. I will read the Manual with interest, for being from your pen, it will undoubtedly be of interest and prove useful. Many thanks for your kind interest and remembrance.

Yours cordially, Xto.,

Chancellor's Office.

✠

315 WYOMING AVENUE.

SCRANTON, PA., Nov. 27, 1906

Rev. James J. Mc Govern, D. D.

The Right Reverend Bishop thanks you cordially for the complimentary copy of your work "The Manual of the Holy Catholic Church". He hopes that success will crown your zealous efforts for the diffusion of light by popularizing Christian Doctrine.

Respectfully yours,

Chancery Office
140 Farmington Avenue
Hartford, Connecticut

November 28th, 1906

Rev. James J. McGovern, D. D.,
Lockport, Ill.

Reverend and Dear Sir:

I beg to acknowledge the receipt of your "Manual" addressed to the Right Reverend Bishop. I shall hand them to him upon his return.

Yours sincerely,

J. J. Murray
Chanc.

APOSTOLIC DELEGATION
OTTAWA, CANADA

November 30, 1906

Rev. James J. Mc Govern:
Rev. and Dear Father:

In the absence of His Excellency, Mgr. Sparretti, who is in Italy at the present moment, I received your letter. The books which it announced came to hand today and as soon as His Excellency returns I shall have much pleasure in placing them in his hands. In the meantime I am sure I voice his sentiments in offering you his thanks.

I am, Revd. Dear Father,

Yours very sincerely in Xto,

Alfred A. Sinnott
Secy

FROM ARCHBISHOP BEGIN OF QUEBEC

Archevêché de Québec

Quebec, le Dec. 3rd, 1906

Rev. James McGovern, D. D.,
Chicago.

Reverend and Dear Sir:

Your unexpected but very welcome copy of "The Manual of the Holy Catholic Church" reached me last Saturday.

Allow me to thank you for your kindness which I duly appreciate. I also willingly endorse the approbation of your Most Reverend Archbishop, and I wish you success in the dissemination of your work, as a reference book for the family in matters pertaining to Catholic Doctrine and liturgy and as a reminder of the instructions received in the Church and at school, it will prove highly serviceable and efficient.

I remain My dear Rev. Father,

Yours truly in X°
+ L. N. Arch. of Quebec

ARCHBISHOP OF MONTREAL

ARCHEVÊCHÉ
DE
MONTRÉAL

Montreal, December 7th, 1906

Rev. James J. McGovern, D. D.,

Rev. and Dear Father:

I appreciate very much the kindness you have had to send me your "Manual of the Holy Catholic Church," the usefulness of which is unquestionable, a clear and inexhaustible spring out of which may drink both flock and pastor.

The amount of good which your work is apt to produce is immense. Every Catholic family should have a copy of your Manual, and every father and mother ought to read your chapter XVI on "Christian education in the Catholic Home."

I remain, Rev. and Dear Father,

Yours devotedly in Christ,

+ Paul, arch. of Montreal.

The Archbishop of Toronto Pleased with the Book

Toronto, Dec. 5, 1906.

Rev. James J. McGovern, D. D.,

Rev. and Dear Sir:

I received "The Manual of the Catholic Church" that you courteously sent to my address. I am pleased with it. It is novel in design and embraces many things useful and practical to be found nowhere else to my knowledge. I believe the work will do good and I wish it a large circulation.

I remain, Rev. and Dear Sir,

Yours very sincerely,

+ Denis O'Connor,
Abp. of Toronto.

ST. MARY'S CATHEDRAL

Hamilton, Ont., Jan. 12, 1906

Rev. James J. McGovern, D. D.,

Dear Rev. Sir:

His Lordship Bishop Dowling has asked me to write in his name and thank you very sincerely for your recent Work which he has just received. Your industry and literary ability are doing much for the cause of religion, and the Bishop would like to give his unqualified recommendation to your latest work, and say that he would like to see it in every Catholic home.

Yours very truly,

J. M. Mahony

Rector of the Cathedral.

PREFACE

THE Sovereign Pontiff Pius X, in a letter addressed "to the Sacred Bishops of the Universal Church, on the Teaching of Christian Doctrine," attributes "the remissness, or rather the intellectual debility, of our times chiefly to ignorance of divine things."

A prominent Jesuit Father, in a recent issue of the "Ecclesiastical Review," says: "Faith is weak and love is cold, largely because Catholics do not clearly understand what the Church of Christ commands them to believe and do.

"As a remedy for this great evil, His Holiness commands the shepherds of the faithful to take care that frequent and systematic catechetical instruction be given to the young and old of every Parish."

In an endeavor to obey the call of our Chief Pastor, Pius X, to supply "The Teaching of Christian Doctrine" the plan to publish THE MANUAL OF THE HOLY CATHOLIC CHURCH was undertaken with the intention to provide the Catholic people with the necessary knowledge in a clear, concise form that would include all the information in one important work, thereby enabling them to do away with the necessity of consulting a large number of different books or being compelled constantly to ask questions concerning their Religion.

It was decided to publish the MANUAL in two parts, and owing to the fact that Laymen are obliged to answer questions on every Catholic subject, the first part of the MANUAL, embracing "THE BEAUTIFUL TEACHINGS OF THE HOLY CATHOLIC CHURCH," has been published in the form of Questions and Answers. The objections against the Doctrines of the Catholic Faith spring commonly from misconceptions, hence the second part of the MANUAL, "LIGHT FROM THE ALTAR, OR THE TRUE CATHOLIC IN THE CHURCH OF CHRIST," has been published as a work of reference and instruction.

As to the first part of the MANUAL let us seriously dwell upon "The Beautiful Teachings of the Holy Catholic Church;" beautiful in that they teach the imitation of Christ; beautiful because through

Mother-Church, they also "adorn the doctrine of God Our Saviour in all things." Titus 11-10.

What is more beautiful than Faith? What is more beautiful than the Teachings that develop and sustain that Faith?

The Eight Hundred Instructions and Fifteen Hundred Quotations from the Scriptures so thoroughly sustain every point of controversy that the reader is furnished with such a defense of his Faith that he may indeed become a TRUE EXPONENT OF CATHOLIC DOCTRINE.

In the adaptation of the writings of the learned Bishop Hay, the purpose has been to make them more acceptable to all the faithful of the Church by using modern phrases and carefully editing the subjects in such a manner as to bring THE BEAUTIFUL TEACHINGS OF THE HOLY CATHOLIC CHURCH within the understanding of young and old, TO MAKE THEM SO CLEAR AND CONVINCING that reference to any one question would interest and lead the reader from one truth to ALL THE TRUTHS OF FAITH. The plan of the first part included not only the idea of Religious Instruction, but to furnish an authoritative and convincing answer to every possible question couched in such language that there should be no room for doubt as to its true meaning.

In these times, Catholics in every walk of life, even the children on their way to school, or during their hours of play, are frequently asked questions by honest inquirers "TO GIVE REASONS FOR THE FAITH THAT IS IN THEM." On this account it was necessary that the first part of the MANUAL be made A TRUE EXPLANATION OF OUR HOLY FAITH.

Parents are daily asked by their children to teach the truths of their religion to them, often seeking information which the average parent is not prepared to give. The plan is also to furnish parents with that necessary knowledge and with a complete table of contents under classified headings so that the Question and Answer wanted may be had in a few moments.

It is to be regretted that THERE ARE MANY CATHOLICS WHO ARE NOT CONVERSANT WITH THE TEACHINGS OF THE CHURCH, and who through this ignorance cannot answer the most simple questions on many points of Christian Doctrine and who on account of this deficiency are unable to explain the truths they profess to believe. It is hoped that the plan of this work will enable such

to become better informed and thereby be a credit to THE NAME OF CATHOLIC.

FOR CONVERTS AND OTHERS seeking more knowledge THE TEACHINGS OF THE CHURCH will prove a TRUE GUIDE TO OUR HOLY FAITH.

In planning the second part of the Manual, "LIGHT FROM THE ALTAR or THE TRUE CATHOLIC IN THE CHURCH OF CHRIST" it was decided not only to treat on Ceremonies and Devotions, but to make it a work of general reference and instruction.

It was therefore necessary to include a large number of subjects, and for this reason considerable space has been devoted to "The Religious and Moral Training of Children, or Christian Education in the Catholic Home," also to a "Review of Church History" and to "A Catholic Dictionary and Cyclopedia."

This has been done with the hope that it would prove a guide and KINDLY LIGHT THE WAY OF FAITH for seekers after truth.

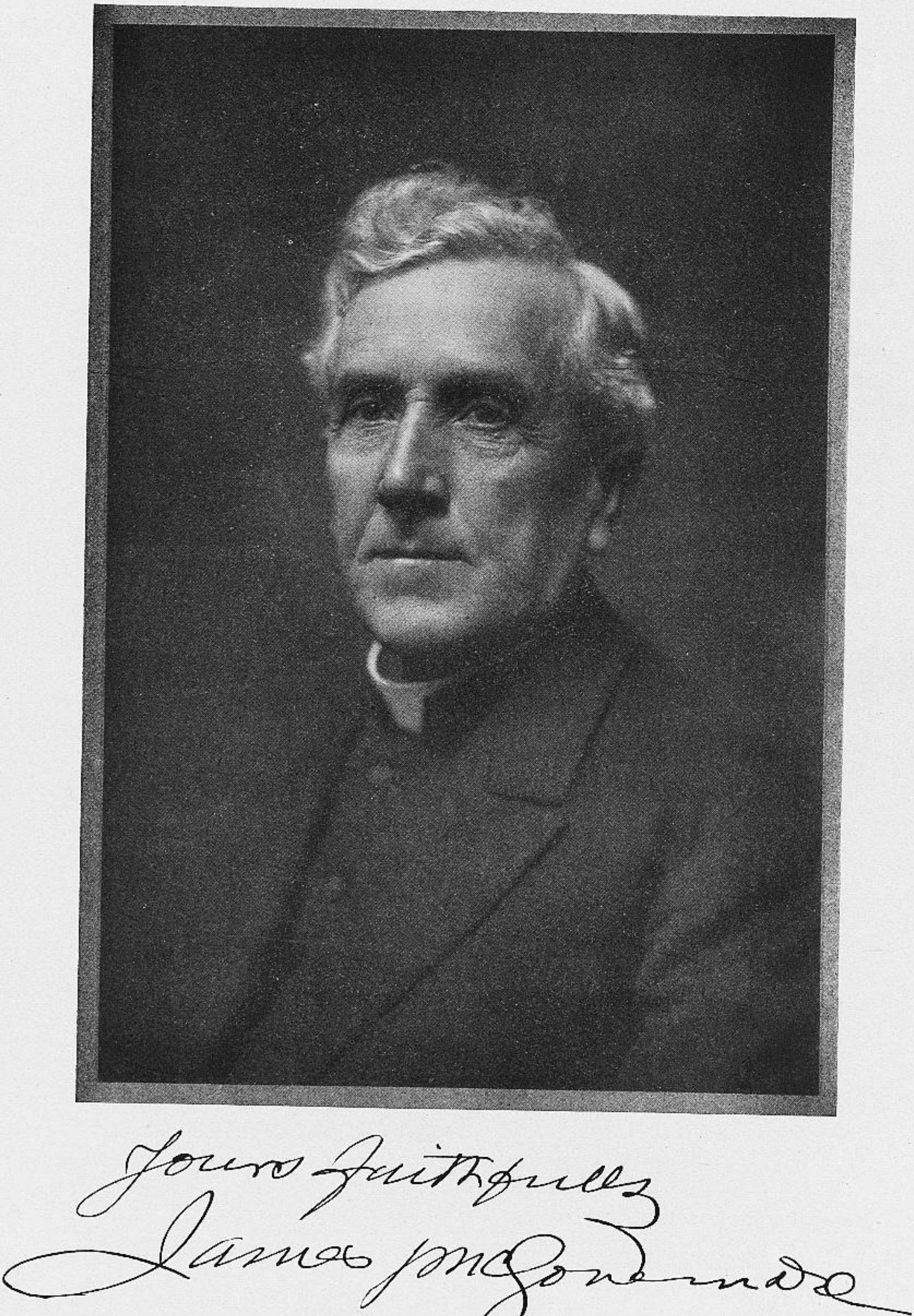
The great Cardinal Newman prayed for the Light that illumines the world and his prayer was heard.

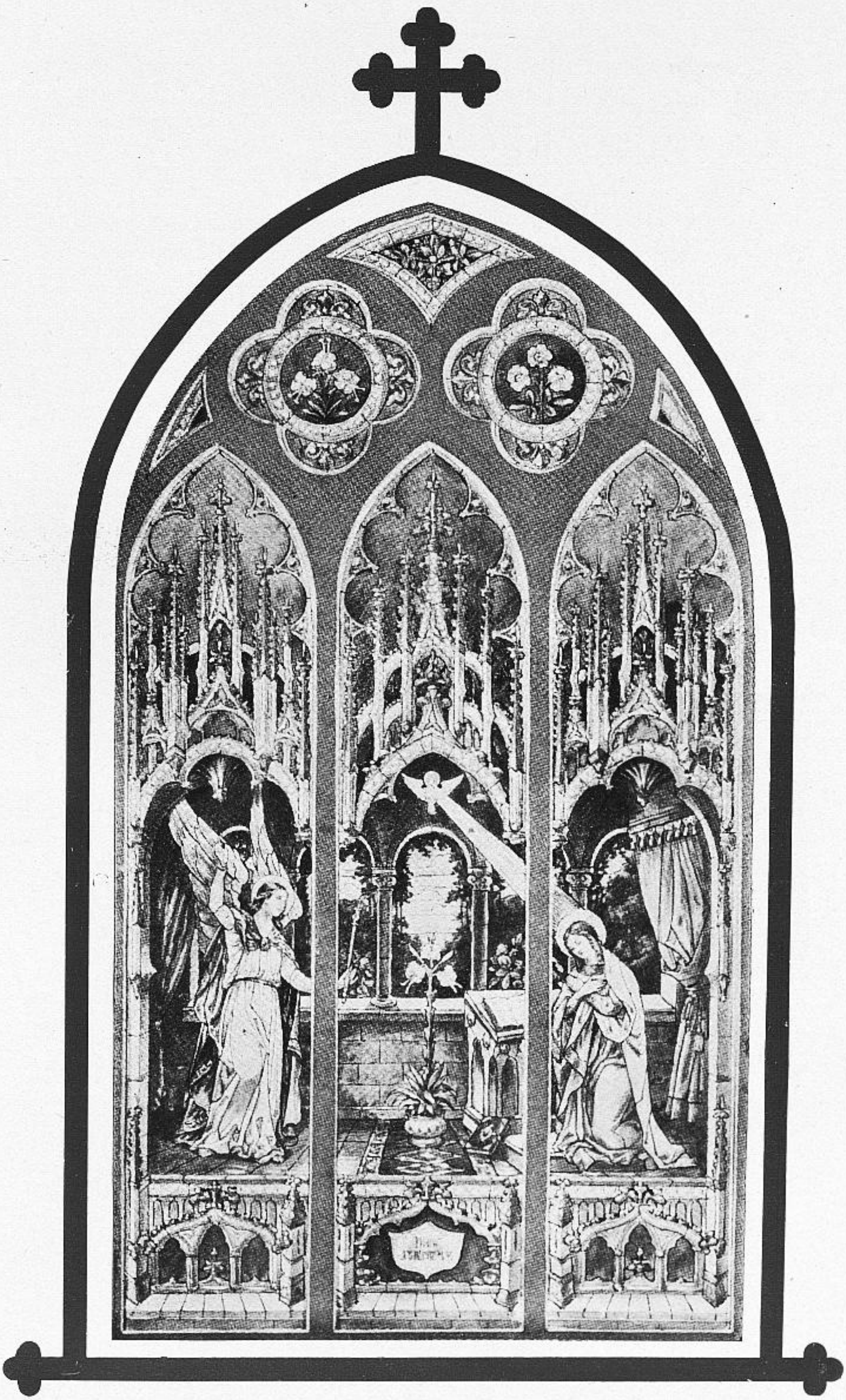
> Lead, kindly Light, amid the encircling gloom,
> Lead Thou me on!
> The night is dark, and I am far from home—
> Lead Thou me on!
> Keep Thou my feet; I do not ask to see
> The distant scene,—one step enough for me.
>
> I was not ever thus, nor prayed that Thou
> Shouldst lead me on.
> I loved to choose and see my path; but now,
> Lead Thou me on!
> I loved the garish day, and, spite of fears,
> Pride ruled my will: remember not past years.
>
> So long Thy power hath blest me, sure it still
> Will lead me on,
> O'er moor and fen, o'er crag and torrent, till
> The night is gone;
> And with the morn those Angel faces smile
> Which I have loved long since, and lost awhile.
>
> —Cardinal Newman.

Everyone should seek the same Kindly Light, the light of that ONE TRUE FAITH, which leads to the Eternal Happiness of Heaven.

JAMES J. McGOVERN, D. D.

Archdiocese of Chicago.
Feast of the Assumption of the B. V. M.
August 15, 1906.


Yours faithfully



Note: The Official Authorization of The Manual of The Holy Catholic Church or "Imprimatur" of His Grace, The Most Reverend James Edward Quigley, D. D., Archbishop of Chicago, is printed with Seal and Signature affixed on the page following copyright.



THE HOLY FATHER, PIUS X, SURROUNDED BY AMERICAN PILGRIMS

Conducted under the Spiritual Direction of the Rt. Rev. Henry Gabriels, D. D., Bishop of Ogdensburg, and management of Mr. John J. McGrane; taken in the Clementine Hall of the Vatican, July 31, 1906.

THE MANUAL

OF

THE HOLY CATHOLIC CHURCH

FIRST PART

THE BEAUTIFUL TEACHINGS

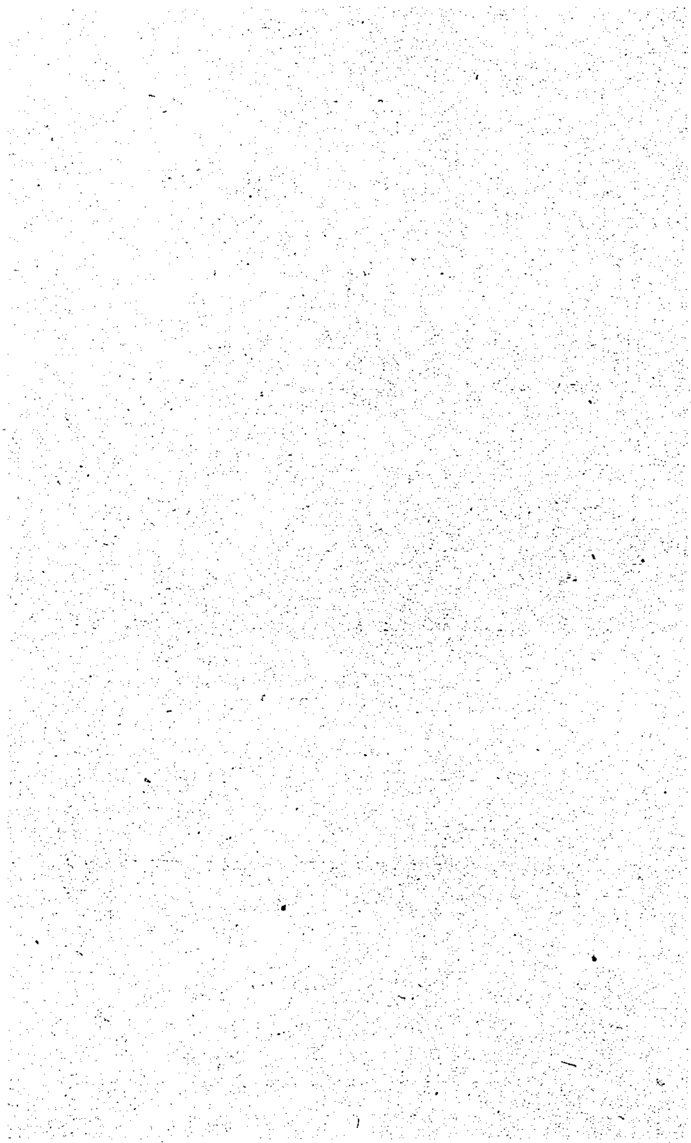


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Art Illustrations



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ST. ANNE AND ST. JOACHIM WITH THE CHILD MARY

THE BEAUTIFUL TEACHINGS

OF

THE HOLY CATHOLIC CHURCH

IN THE FORM OF QUESTIONS AND ANSWERS

God the Creator

CHAPTER I

THE EXISTENCE OF GOD EXPLAINED

Q. Who is God?

A. The Creator and Sovereign Lord of all things.

Q. What is *God?*

A. God is a spirit infinitely perfect.

Q. What do you mean by a *Spirit?*

A. An immaterial being, quite distinct from body. God is a most pure uncreated Spirit, without any body; and those expressions of scripture where mention is made of the hands of God, or his feet, or the like, are only figurative ways of speaking.

Q. What do you mean by *infinitely perfect?*

A. I mean that all possible perfections essentially belong to God, and are in him in an infinite degree, without bounds or limitation.

Q. What are the *perfections of God?*

A. Power, wisdom, goodness, justice, mercy, holiness, truth, beauty eternity, immensity, and numbers of others, of which we can have no idea. So that God is infinitely powerful, infinitely wise, infinitely good,

infinitely just. infinitely merciful, infinitely holy, infinitely true, infinitely beautiful, eternal and immense, and unchangeable.

Q. What do you mean by *infinitely powerful?*

A. I mean that God can do all things whatsoever he pleases, and in what manner he pleases; so that nothing is impossible or difficult to him.

Q. How does this appear from scripture?

A. On this head the scripture declares, *First,* That "with God all things are possible," Matt. xix. 26.; and that "no word shall be impossible with God," Luke i. 37.

Second, That he created this world, and all that it contains, out of nothing, by his word alone; for, "in the beginning God created the heavens and the earth," Gen. i. 1. "He made the heavens and the earth, the sea and all things that are in them," Psal. cxlv. 6. "In him were all things created, in heaven and in earth, visible or invisible, whether thrones or dominations, or principalities, or powers, all things were created by him and in him," Col. l. 16. "He spoke the word, and they were made, he commanded, and they were created," Psal. cxlviii. 5.

Third, That he can do in all creatures whatsoever he pleases; for "whatsoever the Lord pleased, he hath done in heaven, in earth, in the sea, and in all the depths," Psal. cxxxiv. 6.

Fourth, That "all things are in his power, and that there is none that can resist his will," Esther xiii. 9.; for "he alone is mighty, the King of kings and Lord of lords," Tim. vi. 15.

GOD'S INFINITE WISDOM.

Q. What do you mean by *infinitely wise?*

A. I mean that God knows all things, past, present, and to come, even the most secret thoughts of the heart of man, and all things that possibly can be.

Q. How is this proved?

A. His holy word declares, that "there is no creature invisible in his sight; for all things are naked and open in the eyes of him with whom we speak." Heb. iv. 13. "The works of all flesh are before him, and there is nothing hid from his eyes; he sees from eternity to eternity, and there is nothing wonderful before him," Ecclus. xxxix. 24. "For the eyes of the Lord are far brighter than the sun, beholding round about all

the ways of men, and the bottom of the deep, and looking into the hearts of man, into the most secret parts; for all things were known to the Lord God before they were created; so also after they were perfected, he beholdeth all things," Eccles. xxiii. 28. "The heart is perverse above all things, and unsearchable, who can know it? I am the Lord who search the heart and prove the reins," Jerm. xvii. 10.

Q. What do you mean by *infinitely good?*

A. I mean, that as God is infinitely perfect and infinitely happy in himself; so he has the most earnest desire of communicating himself and his happiness to his creatures; and, in consequence of this, is continually bestowing good things upon them, according as they are capable of receiving them; for "every good and perfect gift is from above, coming down from the father of lights," Jam. i. 17. And God "giveth to all abundantly, and upbraideth not," Jam. i. 5. All the creatures by whose means we receive any benefit, are but the instruments God makes use of to communicate good things to us; for "there is none good but God alone," Luke xviii. 19.

Q. What do you mean by *infinitely just?*

A. I mean that God gives to all men the necessary means of saving their souls, and will never require anything of us above our strength; so that we only are to blame, if we fail in our duty to him; that, therefore, he will exercise the most impartial justice on all men, according to their deserts, without respect of persons; for, as St. Paul assures us, God will "render to every one according to his works; to them indeed who, according to patience in good works, seek glory, and honor, and incorruption, (*He will render*) eternal life; but to them who are contentious, and obey not the truth, but give credit to iniquity, (*He will render*) wrath and indignation," Rom. ii. 6. That "He will not judge according to the sight of the eye, nor argue according to the hearing of the ear, but will judge in justice." Is. xi. 3. and that "He will not accept of any person, nor receive any gift," Deut. x. 17.

GOD'S TENDER COMPASSION.

Q. What do you mean by *infinitely merciful?*

A. I mean that God has the most tender compassion for the miseries of his creatures, knowing their frailty and their weaknesses, and is most

desirous and ready to deliver them from them; "he wills none to perish, but that all should come to repentance," 2 Pet. iii. 9.; "for, as I live, saith the Lord, I will not the death of a sinner; but rather that he should turn and live," Ezech. xxxiii. 11. Hence, "the Lord is gracious and merciful, patient and plenteous in mercy: The Lord is sweet to all, and his tender mercies are over all his works," Psal. cxliv. 9.; and "his mercy endureth for ever," Psal. cxxxv. Yea, in the midst "of anger he will remember mercy," Hab. iii. 2. For, "as a father hath compassion on his children, so hath the Lord compassion on them that fear him; for he knoweth our frame, he remembereth that we are dust—But the mercy of the Lord is from eternity and to eternity, upon them that fear him," Psal. cii. 13. Hence, "thou hast mercy upon all, because thou canst do all things, and winkest at the sake of repentance; for thou lovest all things that are, and hatest none of the things that thou hast made; for thou didst not appoint, or make any thing, hating it.—But thou sparest all, because they are thine, O Lord, who lovest souls," Wisdom xi. 24.

GOD IS TRUTH ITSELF.

Q. What do you mean by *infinitely holy?*

A. I mean that God is holiness itself, infinitely pure, and free from every spot or stain, or shadow of imperfection. Hence he is called in scripture, *the Holy of Holies,* and the blessed in heaven continually adore him under this title, saying, *"Holy, holy, holy, Lord God of Hosts,"* Isaiah vi. 3.

Q. What do you mean by *infinitely true?*

A. I mean that God is truth itself; that he never can be deceived himself, and that it is impossible he should deceive his creatures; for "God is true, but all men are liars," Rom. iii 4. "God is not like men, that he should lie," Num. xxiii. 19. "God is faithful in all his words, Psalm cxliv. And "heaven and earth shall pass away; but my words, says he, shall not pass away," Luke xxi. 33.

Q. What do you mean by *infinitely beautiful?*

A. I mean that God is beauty itself, infinitely lovely, infinitely excellent: That all the beauty and perfections which we see in creatures, are but emanations of his divine beauty; and, though all the beauties of the whole universe were collected together in one, it would be infinitely less

than a spark of fire is to the sun, or a drop of water to the ocean, if compared to the beauty of God. "Let them know how much more the Lord of them is more beautiful than they; for the first author of beauty made all those things." Wisd. xiii. 3. "For from the rising of the sun to the going down thereof, out of Sion the loveliness of his beauty." Psalm xlix. 1. This divine beauty is so great, that all the blessed saints and angels in heaven are enraptured with inexpressible delight in the contemplation of it, and the enjoyment of it makes God himself infinitely and essentially happy. Hence the scripture says, "O taste and see how sweet the word is; blessed is the man that hopeth in him," Ps. xxxiii. 9. "They shall be inebriated with the plenty of thy house, and thou shalt make them drink of the torrent of thy pleasures; for with thee is the fountain of life, and in thy light we shall see light," Psalm xxxv. 9. "O how great is the multitude of thy sweetness, O Lord, which thou hast hidden from them that fear thee!—Thou shalt hide them in the secret of thy face," Ps. xxx. 20, 21.

Q. What do you mean when you say *God is eternal?*

A. I mean that God hath no beginning, and will have no end; that he always was, is, and ever will be; for "thus sayeth the High and the Eminent who inhabiteth eternity," Isa. lvii. 15. "Thou art the same, and thy years shall not fail," Heb. 1. 12. "I am the first and the last,—and behold I live for ever and ever," Rev. i. 17.

GOD IS SELF EXISTENT.

Q. Had God *no beginning?*

A. No: God is a self-existent, necessary being; from himself alone, and wholly independent on any other; and, therefore, never had, nor could have any beginning, but must have been from all eternity. Hence he says of himself to Moses, "I am who am; thus shalt thou say to the children of Israel, He who is hath sent me to you," Exod. iii. 14. To show that he alone is essential, and that all things else are a mere *nothing* in comparison to him, according to that, "Behold the nations are a drop of a bucket, and are counted as the smallest grain of a balance; behold the islands are as a little dust—all nations are before him as if they had no being at all, and are counted to him as nothing, and vanity," Isa. xl. 15, 17.

Q. What do you mean by the *immensity of God?*

A. I mean that God filleth all places and all things, and that he is intimately present in all creatures; for "in him we live, and move, and have our being," Acts xvii. 28. "He is higher than the heavens, and what wilt thou do? he is deeper than hell, and how wilt thou know? the measure of him is longer than the earth, and broader than the sea," Job xi. 8. "Am I, think ye, a God at hand, saith the Lord, and not a God afar off? Shall a man be hid in secret places, and I not see him? saith the Lord. Do not I fill the heaven and the earth? said the Lord," Jer. xxiii. 23, 24. Hence the royal Prophet cries out, to God, "If I ascend up to heaven thou art there; if I descend into hell, thou art there; if I take to me the wings of the morning, and dwell in the uttermost parts of the sea, even there also shall thy hand lead me, and thy right hand shall hold me," Psalm cxxxviii. 8. "O Israel, how great is the house of God, and how vast is the place of his possession! It is great, and hath no end; it is high and immense," Bar. iii. 24.

Q. Is it possible for us to comprehend God?

A. No, no; It is impossible for any creature to comprehend God; for how can finite comprehend what is infinite? how can the creature comprehend the Creator? Hence the scripture says, "O most mighty, great and powerful, the Lord of hosts is thy name; great in counsel, and incomprehensible in thought;" Jer. xxxii. 18. "Behold God is great, exceeding our knowledge, the number of his years is inestimable," Job xxxvi. 26. "He dwelleth in light inaccessible, whom no man hath seen, nor can see;" 1 Tim. vi. 16. "The Lord is the everlasting God, who hath created the ends of the earth; he shall not faint nor labour, neither is there any searching out of his wisdom," Isa. xl. 28. "We shall say much, and yet shall want words;" but the sum of our words is "He is all. What shall we be able to do to glorify him? For the Almighty himself is above all his works. The Lord is terrible, and exceeding great, and his work is admirable. Glorify the Lord as much as ever you can, for he will yet far exceed; and his magnificence is wonderful. Blessing the Lord, exalt him as much as you can, for he is above all praise. When you exalt him, put forth all your strength, and be not weary: for you can never go far enough," Ecclus. xliii. 29. &c.

GOD IS UNCHANGEABLE.

Q. Is God capable of changing?

A. No; God is always the same, and altogether incapable of any manner of changing whatever. Thus the holy scripture declares "God is not as man that he should die, nor as the son of man that he should be changed;" Num. xxiii. 19. And God himself says, "I am the Lord, and I change not," Malach. iii. 6. Hence the royal Prophet shows this great difference between God and creatures, that "They shall perish," says he to God, "but thou remainest; and all of them shall grow old like a garment, and as a vesture thou shalt change them, and they shall be changed; but thou art always the self same, and thy years shall not fail," Psal. ci. 27. And St. James declares, that with "God there is no change nor shadow of alteration," James i. 17.

FIGURATIVE EXPRESSIONS.

Q. Why then is God said to *be sorry,* to *repent,* to *be angry,* or the like?

A. These are only figurative expressions, accommodated to our way of conceiving things, and only mean, that God so acts in his external conduct as if such changes actually happened in him; but, as "the works of all flesh are before him, and there is nothing hid from his eyes, and as he sees from eternity to eternity, and there is nothing wonderful before him," Ecclus. xxxix. 24.; so nothing can be new to him; past, present, and to come, are all continually *present* to him; nothing can happen in time, but he sees from eternity; hence nothing can make any new impression in him, or cause any change to sorrow, anger, or repentance in him.

One Living and True God. The Father, Son and Holy Ghost

CHAPTER II

EXPLANATION OF THE BLESSED TRINITY

Q. WHAT do you understand by the *Trinity?*

A. I understand that there is but one living and true God, and that in God there are three distinct persons, called Father, the Son, and the Holy Ghost.

THE GOD HEAD.

Q. What do you mean by *one God?*

A. I mean that the divine Nature, the divine Substance, the Divinity, or the Godhead, which all signify the same, is but one; and, therefore, that God is one; and there cannot possibly be more than one such divine Nature nor more than one God, seeing that God is immense and infinite, and filleth all places, and all things.

Q. How does the unity of God appear from scripture?

A. In scripture it is thus declared; "Hear, O Israel, the Lord thy God is one God," Deut. vi. 4. And all the wonderful things which God did for his people, when he brought them out of the land of Egypt, are declared to have been wrought expressly that "they might know that the Lord he is God, and beside him there is no other," Deut. iv. 35. And God himself, by Moses, says, "See ye that I alone am, and there is no other God besides me; I will kill, and will make alive, I will strike, and I will heal: and there is none that can deliver out of my hand," Deut. xxxii. 39. And by Isaiah, He says, "I am the first and the last, and be-

sides me there is no God," Isa. xlv. 6. Hence he expressly commands us, "Thou shalt have no other God but me," Exod. xx.

Q. Can it be shown from the Old Testament that there are three Persons in God?

A. Yes, it can; "For God said, Let us make man to our image and likeness," Gen. i. 26. where these words, *God said*, show the unity of the Godhead; and these other, *Let us make*, and *to our image*, show the plurality of the Persons. So also, "God said, Lo, Adam is become as one of us, knowing good and evil," Gen. iii. 22. where the same truth appears. Again, "The Lord said to my Lord—from the womb, before the daystar, I begot thee," Psal. cix. 1, 3.; where God the Father speaks to God the Son, as to a distinct person. Also God the Son says, "I am appointed King by him over Sion, his holy mountain, preaching his commandment: The Lord hath said to me, Thou art my Son, this day have I begotten thee," Psal. ii. 6, 7. *Lastly*, "By the Word of the Lord the heavens were established, and all the powers of them by the Spirit of his mouth," Psal. xxxii. 6.; where all the three Persons are expressly mentioned, *the Lord*, who is the Father, the *Word of the Lord*, who is the Son; and the *Spirit of the Lord*, who is the Holy Ghost.

PROOFS FROM THE NEW TESTAMENT.

Q. How is the Trinity of the Persons shown from the New Testament?

A. This appears from several texts of scripture; thus, our Saviour says, "I will ask thy Father, and he will give you another Comforter, the Spirit of Truth," John xiv. 16.; where the three persons are clearly pointed out as distinct Persons, to wit, God the Son, who speaks, *I will ask:* God the Father, of whom he promises to ask; and God the Holy Spirit, whom he promises shall be given. So also, "There are three who bear testimony in heaven, the Father, the Word, and the Holy Ghost, and these three are One," 1 John v. 7. Here the Trinity of the Persons and the Unity of the Godhead are expressly declared. Hence the Apostles are commanded to baptize, "in the name of the Father, and of the Son, and of the Holy Ghost." *In the name*, and not *in the names*, to show there is but one God; and "of the Father, and of the Son, and of the Holy Ghost," to show there are three Persons in God.

Q. Are these three Persons really distinct among themselves?

A. Yes, they are really distinct Persons, as appears from the above sentence, spoken by Jesus Christ, where he says, "I will ask the Father, and he will give you another Comforter—the Spirit of Truth," John xiv. 16.; for one *who asks* is evidently a distinct person from the one *of whom he asks;* and the one who *is given* is distinct from him by whom he is given.

Q. How else does it appear that the three Persons are distinct among themselves?

A. Because each of the three has certain personal properties which the others have not, and we can say, with truth, of the one, what cannot be said of the others.

PERSONAL QUALITIES OF THE TRINITY.

Q. What are the personal properties of the Father which cannot be said of the Son or of the Holy Ghost?

A. That the Father is from no other, neither made, nor created, nor begotten; but is the Origin or Principle from whom the other two Persons proceed, and, therefore, he is called the *first Person,* and the *Father.*

Q. What are the personal properties of the Son?

A. That he is begotten of the Father from all eternity, and proceeds from the Father only: and therefore, is called the *second Person,* the *Word,* and the *Son of God:* according to that, "Thou art my son, this day have I begotten thee," Psal. ii. And, again, "The Lord said to my Lord—from the womb, before the day-star, I begot thee," Psal. cix. 1, 3. Also, "This is my beloved Son in whom I am well pleased," Matt. iii. 17. "And God so loved the world, that he gave his only begotten Son," John iii. 16.

Q. What are the personal properties of the Holy Ghost?

A. That he proceeds both from the Father and the Son, and, therefore, is *the third Person,* and is called the *Holy Ghost,* and the *Spirit of God,* and the *Spirit of Truth:* Thus, God the Son says, "When the Paraclete cometh, whom I will send you from the Father," John xv. 26.; where it is plain, that the Holy Ghost is sent by the Son from the Father; and, therefore, must proceed from both. Again, he says, the Holy Ghost, "whom the Father will send in my name, he will teach you all things,"

John xiv. 26. Here the Holy Ghost is said to be sent by the Father in the name of the Son; in the former texts, he is said to be sent by the Son from the Father, which shows he is equally sent by both, and, therefore, proceedeth or comes from both. Lastly, God the Son says, "*He* (the Spirit of truth) shall receive of mine, and shall show it you," John xvi. 14.

Q. Does the distinction of the Persons appear in anything else than in their personal properties?

A. Yes, it appears also from this, that God the Father "spared not even his own Son, but delivered him up for us all," Rom. viii. 32. And God the Son being thus delivered up by his Father, was made man, and died upon the cross for the sins of the world; but it cannot be said that the Father or the Holy Ghost was delivered up, or made man, and died for us; which evidently shows the Son to be a distinct Person from the Father and the Holy Ghost. In like manner, the Holy Ghost appeared in the form of a dove upon our Saviour after his baptism, Matt. iii. 16.; and in the form of fiery tongues upon the apostles on Pentecost, Acts ii. 3.; but it cannot be said, that either the Father or Son appeared in this manner; which shows the Holy Ghost to be a distinct Person from them.

Q. Is the second Person really and truly God, equal to the Father from all eternity, and of the same substance or nature with him?

A. Yes, he is; our holy faith assures us of this in the strongest terms. Thus, "In the beginning was the Word, and the Word was with God, and the Word was God—And the Word was made flesh," John i. 1, 14. In which text, the Word, or the second Person, the same that *was made flesh,* is expressly declared to be God, *and the Word was God.* So God the Son declares, "I and the Father are one," John x. 30.; that is *one* in substance, *one* in nature, *one God.* Of the Redeemer, the ruler in Israel, it is said, "His going forth is from the beginning, from the days of eternity," Mich. v. 2. Of Christ, St. Paul says, "who being in the form of God, thought it no robbery to be equal with God," Phil. ii. 6.; and, again, "Christ is over all things, God blessed forever. Amen," Rom. ix. 5.

Q. Is the Holy Ghost also true God?

A. Our holy faith assures us of this also. Thus St. Peter first said to Ananias, "Why hath Satan tempted thy heart, that thou shouldest

lie to the Holy Ghost?" and then adds, "Thou hast not lied to men, but to God," Acts v. 4. The divine perfections also are attributed to the Holy Ghost in scripture, to-wit: immensity, "The Spirit of the Lord hath filled the whole world," Wisd. i. 7.; and omniscience, "The Spirit *(of God)* searcheth all things, yea the deep things of God," 1 Cor. ii. 10.; and he is associated with the Father and the Son in baptism, as being the same God with them.

NOT THREE DISTINCT GODS.

Q. If all the three persons be God, and at the same time be distinct among themselves, why are they not three distinct Gods?

A. Because they all three, though distinct Persons, have but one and the self-same divine nature, the same divine substance, the same God head: Now the divine nature being infinite and immense, cannot possibly be multiplied or more than one, but is the self-same in all the three Persons; who, therefore, are but one and the self-same God, have all the same divine perfections, and are equal in all things.

Q. But how can we conceive or comprehend this?

A. It is impossible for us to comprehend it. In the simplicity of our heart we believe it is so; because God himself has revealed it. He alone perfectly knows and comprehends himself: it is impossible for us, poor finite creatures, to know more of him than what he is pleased to discover of himself to us. Seeing then that he has revealed that there is but one only God, and that in God there are three distinct Persons, this we are to believe as a certain and divine truth, without presuming to search further, or to know more about him than he is pleased we should know; for the scripture says, "He that searcheth into Majesty, shall be overwhelmed by glory," Prov. xxv 27.

In the Beginning God Created Heaven and Earth

CHAPTER III

EXPLANATION OF THE CREATION

Q. What do you mean when you say that God is *the Creator and Sovereign Lord of all things?*

A. I mean that this one, only, living and true God, one in substance, and three in Persons, created the heavens and the earth, and all that they contain, all things visible and invisible; and that he still continues to preserve, govern and dispose of all things according to his own good will and pleasure.

Q. What do you mean by *created all things?*

A. I mean that God made all things out of nothing, by his word alone; for, as the scripture expresseth it, "He calleth those things that are not, as those that are," Rom. iv. 17. "He spoke and they were made, he commanded and they were created," Psal. cxlviii. 5. "And God said, Be light made, and light was made.—And God said, Let the waters that are under the heaven be gathered into one place, and let the dry land appear; and it was done so,"—and God said, Let the earth bring forth the green herb—and it was so done," Gen. i. And of the Son it is said, "All things were made by him, and without him was nothing made that was made," Jo. i. 3. Also, "In him were all things created, in heaven and in earth, visible and invisible—All things were created by him and in him," Col. i. 16. Lastly, of the Holy Ghost the scripture says, "In the beginning God created the heaven and the earth—and the spirit of God moved over the waters," Gen. i. 2. "His spirit hath adorned the heavens, and his artful hand hath brought forth the winding serpent," Job xxvi. 13. "By the word of the Lord the heavens were established, and all the power of them by the spirit of his mouth."

Psal. xxxii. 6. There is one most high Creator, almighty and a powerful King, and greatly to be feared, who sitteth upon his throne, and is the God of dominion, he created her, (to-wit: *wisdom*) in the Holy Ghost,'' Ecclus. i. 8, 9.

Q. Had then this world a beginning?

A. Yes it had, and the scripture says, ''In the beginning God created the heaven and the earth,'' Gen. i. 1.

Q. What was there before this world began?

A. Nothing but God alone, who had no beginning, but was from all eternity, perfectly happy in himself, and in his own divine perfections.

Q. Why did God create this world?

A. Not out of any necessity, or through force, but out of his own free will and good pleasure, and for his own glory; ''for the Lord hath made all things for himself,'' Prov. xvi. 4. And, ''Every one that calleth upon my name, saith he, I have created him for my glory, I have formed him and made him,'' Isa. xliii. 7. ''Hence the saints in heaven continually cry out to him, ''Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure they are and were created,'' Rev. iv. 11.

FOR THE GLORY OF GOD.

Q. What do you mean by these words, *for his own glory?*

A. I mean that God, by creating intelligent beings, capable of knowing and loving him, and inferior creatures for their use and benefit, displays to those beings his own divine perfections, his infinite power, wisdom, and goodness, that they may give glory to him, and render him the just homage of love, gratitude, obedience, and praise. Thus the holy scripture, speaking of the creation of man, says, ''God set his eyes upon their hearts, to show them the greatness of his works, that they might praise the name which he hath sanctified, and glory in his wondrous acts,'' Ecclus. xvii. 7, 8.

Q. Does God still continue to preserve all things in the being which he gave them, or can they subsist without him, once they are made?

A. As God alone has being essentially, and of himself, and is independent of any other; so no creature has any being at all of itself, but is wholly dependent upon God; without whose continual conservation

no creature could subsist for one instant; so that, were God for an instant to withdraw his almighty hand from any creature, it would immediately fall back to its primitive nothing; for "he upholdeth all things by the word of his power," Heb. i. 3. "He is before all, and by him all things consist," Col. i. 17. And therefore the wise man justly said to God, "How could anything endure if thou wouldst not? or be preserved, if not called by thee?" Wisd. xi. 26. On this account, God the Son declares, that He and his father are always working, to-wit: by the continual preservation of all creatures. "But Jesus answered them, My Father worketh until now, and I work," John v. 17.

Q. Can God destroy the whole world if he wills, and in what manner he pleases?

A. Most undoubtedly; for, as all creatures depend entirely on him, and have their very being and all their powers and faculties only from him, and at his pleasure; so he is sole maker, to do with all and every one of them what he wills; nor is there any thing that can resist or oppose him. Hence he says himself, "My word which shall go forth from my mouth, shall not return to me void; but it shall do whatever I please, and shall prosper in the things for which I sent it," Isa. lv. 11. And the royal Prophet declares, that, "The Lord is great, and our God is above all gods; whatsoever the Lord pleased, he hath done in heaven, in earth, in the sea, and in all the depths," Psal. cxxxiv. 5, 6. "All the inhabitants of the earth are reputed as nothing before him; and he doth according to his will as well with the powers of heaven, as among the inhabitants of the earth; and there is none that can resist his hand, and say to him, Why hast thou done it?" Dan. iv. 32. This was the comfort of the servants of God in their distress, "We trust, *said they,* in the Almighty Lord, who at a beck can utterly destroy both them that come against us, and the whole world," 2 Macch. viii. 18. And the holy scriptures are full of the wonderful effects of his Almighty power, and of his absolute dominion over all his creatures. There we are informed that at one time he stopped the course of the sun for several hours; that at another he made it even go back for ten degrees on the dial; and that he deprived it of its light at the death of Christ; that he divided the Red Sea into two, and gave his people a passage through the midst of it on dry ground; that he rained down food to them from heaven in the desert; that he gave them water out of the hard rock; that he changed the

waters in Egypt into blood, and at the marriage of Cana, into exquisite wine; that he hindered the fiery furnace from touching his faithful servants who were thrown into it; that he raised the dead to life, commanded the winds and sea, cured all diseases, cast out devils, with many other such wonders, in an instant, and by his word alone; so that the scripture justly declares, that "the Lord is terrible and exceeding great, and his power is admirable," Ecclus. xliii. 31.; for "he only is mighty, the King of kings, and Lord of lords," 1 Tim. vi. 15.

Q. Can creatures produce any effect, or do any thing of themselves, without the concurrence of Almighty God?

A. All the powers which creatures have to produce any thing, are given them by God, and depend entirely on his preservation: They therefore are only as instruments in his hand for accomplishing his will; of which, however, he has no need. They, indeed, can act with his concurrence, according to the powers he has given them; but he is the original cause on which they and all the effects they produce depend. Thus, it is God "who covereth the heavens with clouds, and prepareth rain for the earth, who maketh grass to grow on the mountains and herbs for the service of man," Ps. cxlvi. 8. Also, "the Most High hath created medicines out of the earth—but all healing is from God," Ecclus. xxxviii. 1, 4. For, "it was neither herb nor mollifying plaster that healed them; but thy word, O Lord, which heals all things," Wisd. xvi. 12. So also Isaiah says, "Lord, thou wilt give us peace, for thou hast wrought all our works for us," Isa. xxvi. 12.—And St. Paul, "There are diversities of operations; but it is the same God which worketh all in all," 1 Cor. xii. 6. "Neither he that planteth is any thing, nor he that watereth; but God that giveth the increase," 1 Cor. iii. 7. For "without me, saith God himself, you can do nothing," Jo. xv. 5. And "it is God that worketh in you, both to will and to accomplish, according to his good will," Phil. ii. 13.

ALMIGHTY GOD RULES ALL CREATURES.

Q. Does then Almighty God rule, govern, and dispose of all creatures according to his will?

A. He certainly does; all things belong to him; "the earth is the Lord's, and the fulness thereof, the world, and all that dwell therein,"

Ps. xxiii. 1. He disposes of all things according to his own pleasure, for "he doth according to his will, as well with the power of heaven as among the inhabitants of the earth," Dan. iv. 32. He is the King, Lord, and Master of all creatures, and rules and governs them, and every thing that happens among them, according to his eternal purposes; "There is one most high Creator, Almighty, and a powerful King, and greatly to be feared, who sitteth upon his throne, and is the God of dominion," Ecclus. i. 8. "He that liveth for ever created all things together; God only shall be justified, and he remaineth an invincible King for ever," Ecclus. xviii. 1. "God is the King over all the earth. God shall reign over the nations," Ps. xlvi. 8, 9. "The Lord shall reign to eternity, yea, for ever and ever," Ps. x. 16. "The Lord is a great God and a great King, above all gods; for in his hand are all the ends of the earth, and the heights of mountains are his; for the sea is his, and he made it, and his hands formed the dry land," Ps. xciv. 3. "The Lord he hath reigned, he hath corrected the world which shall not be moved, he will judge the people with justice," Ps. xcv. 10. "He is the King of kings, and the Lord of lords," Rev. xix. 16.

Q. Does the care and attention of this Sovereign Lord extend to all creatures without exception?

A. The eternal providence of God watches over all his creatures, the least as well as the greatest, with equal care and attention; for "he made the great and the little, and he hath equally care of all," Wisd. vi. 8. "He hath ordered all things in number, weight, and measure," Wisd. xi. 21. "He telleth the number of the stars, and calleth them all by their names," Ps. cxlvi. 4. "Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father," Matth. x. 29. Also, "Are not five sparrows sold for two farthings? and not one of them is forgotten before God. Yea, the very hairs of your head are all numbered," Matt. x. 30.; and without him "a hair of your head shall not perish," Luke xxi. 18.

THE PROVIDENCE OF GOD.

Q. What do you mean by the Providence of God?

A. The providence of God is his eternal will, by which he disposes of all things whatsoever that come to pass, according to his own pleasure, and conducts his creatures in the way that he sees most proper towards

the ends and purposes for which he created them. It includes three things: *First, his infinite wisdom,* by which he knows all his creatures, and all the good of which they are capable, and the ends to which they can serve, as also the ways and means by which they can acquire that good, and arrive at those ends, with the impediments that can hinder them from either. *Secondly, his infinite goodness,* which inclines him to will and choose for them those means of acquiring the ends for which he creates them, that are the most proper and conducive thereto, and the most fit and best proportioned and conformable to the nature and capacity of each creature, and to remove or diminish the hindrances they may meet with in doing so. And, *thirdly, his infinite power,* by which he most effectually puts in execution, in time, those means, which, from all eternity, he knew and made choice of, for enabling his creatures to obtain the ends he thus proposed to himself in creating them. Thus the scripture says, "O Lord God, thou hast done the things of old, and hast devised one thing after another, and what thou hast designed hath been done; for all thy ways are prepared, and in thy providence thou hast placed thy judgments," Judith. ix. 4. "For in his hands are both we and our works, and all wisdom, and the knowledge and skill of works." Wisd. vii. 16. "Wherefore, give not thy mouth to cause thy flesh to sin, and say not before the angel, there is no providence, lest God be angry at thy words, and destroy all the works of thy hands," Ecclus. v. 5.

Q. Can the divine Providence be ever mistaken, or use improper means for obtaining its ends, or be disappointed in obtaining its designs?

A. No, by no means. It is absolutely impossible God should either mistake the means, or be disappointed in his designs; his infinite wisdom is incapable of mistake, and his infinite power quashes all opposition to his will: "No evil can overcome his wisdom; it reacheth from end to end mightily, and ordereth all things sweetly," Wisd. vii. 30.; and viii. 1. "All things are in his power, and there is none that can resist his will, in what he determines to be done," Esther xiii. 9. "I am God," says he, "who show from the beginning the things that shall be at last, and from ancient times the things that as yet are not done, saying, My counsel shall stand, and all my will shall be done," Isaiah, xlvi. 10. "For he will do all that pleaseth him, and his word is full of power," Ecclus. viii. 3.

Q. Can any thing happen by chance in the creation?

A. A thing is said to happen by chance, when it is supposed to happen without any cause, or without being foreseen or suspected, or without design or intention. Now, with regard to men, numbers of things happen, as it were, by chance, in some one or other of these ways; but, with regard to God, this is absolutely impossible; for the scripture assures us, that "nothing upon earth is done without a cause," Job v. 6.; that his infinite wisdom "sees from eternity to eternity;" that "nothing is hid from his eyes;" that "he knows the works of all flesh." (See Q. and A., Chap. 1.) So that it is impossible for any thing to happen but what he forsees from all eternity; and that "he has made all things in wisdom," Psalm ciii. 24.; and that he orders "all things in number, weight, and measure," Wisd. xi. 21. Consequently, every thing that happens is foreknown by him, enters into the plan of his operations, and is disposed by the Divine Providence, according to his eternal purposes. Hence, "lots are cast into the lap, but they are disposed of by the Lord," Prov. xvi. 33.; and this the royal Prophet well knew, when he said, "Thou art my God, my lots are in thy hands," Psal. xxx. 16. "The heart of the king is in the hand of the Lord, whithersoever he will he shall turn it," Prov. xxi. 1. Thus, it was not by chance that the asses of Saul were lost, or that the Ishmaelite merchants passed by when Joseph's brethren were going to kill him, but by the particular disposition of God's providence, for accomplishing the ends he had in view.

Q. Does then the Providence of God dispose of and direct every thing that happens in the creation?

A. Yes, it does; it extends to all creatures, and to all things, whether good or evil; all which it disposes of and directs in the way and manner which he knows to be most conducive to his own wise ends and purposes; so that, whatever be the immediate cause by which any thing is done or produced, Almighty God is the first supreme disposer of the whole, and against whose will nothing that is, or happens, could possibly exist. In this, however, he acts in the most admirable manner, without encroaching in the smallest degree on the free will of man, or hindering second causes from going on in their natural course; but making use of man's free will and all second causes to accomplish most sweetly, but, at the same time, most assuredly, whatever he pleases.

Q. How does the Providence of God manifest and exert itself for the good of his creatures?

A. The scripture assures us, that God is the author of all good to his creatures, and "that every best gift, and every perfect gift, is from above, coming down from the Father of light," Ja. i. 17. And this he manifests chiefly in three ways: *First,* In providing for, and bestowing upon all and every one of his creatures, whatever is necessary for, and conducive to, their good and happiness, conformable to their state and condition, and according to the ends he has in view for them. *Secondly,* In preserving them or delivering them from the evils that are contrary to these ends. *Thirdly,* In guiding and governing them towards these ends. All which the scripture points out to us in the clearest and most effective manner.

And, *First,* that he provides all the good things that we enjoy: "The eyes of all hope in thee, O Lord, and thou givest them meat in due season: thou openest thy hand and filleth with thy blessing every living creature," Psalm cxliv. 15, 16. "Who provideth food for the raven when her young ones cry to God, wandering about, because they have no meat?" Job xxxviii. 41. "Who hath sent out the wild ass free," says God, "and who hath loosed his bonds? to whom I have given a house, in the wilderness, and his dwelling in the barren land," Job xxxix. 5, 6. "Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns, and your heavenly Father feedeth them —Consider the lilies of the field, how they grow; they labor not, neither do they spin; but I say to you, that even Solomon in all his glory was not arrayed like one of these; and if the grass of the field, which to-day is, and to-morrow is cast into the oven, God doth so clothe, how much more you, O ye of little faith?" Matthew vi. 26, etc. "All things work together for good to them that love God," Rom. viii. 28; and therefore "cast all your cares on him, for he hath care of you," 1 Pet. v. 7. "Cast thy care upon the Lord, and he shall sustain thee, he will not suffer the just to waver for ever," Ps. liv. 23. "It was neither herb nor mollifying plaster that healed them, but thy word, O Lord, which healeth all things," Wisd. xvi. 12.

Secondly, That he preserves and delivers his creatures from evil: "God is our refuge and strength, a helper in troubles which have found us exceedingly," Ps. xlv. 2. "Blessed is he who hath the God of Jacob for his protector—who executeth judgment for them that suffer wrong; who giveth food to the hungry: The Lord looseth them that are fettered;

the Lord giveth sight to the blind: The Lord keepeth the strangers; he will support the fatherless and the widow,'' Ps. cxlv. ''The Lord healeth the broken of heart, and bindeth up their bruises,'' Ps. cxlvi. 3. ''He hath given his angels charge over thee, to keep thee in all thy ways: in their hands shall they bear thee up, lest thou dash thy foot against a stone,'' Ps. xc. And, indeed, the whole scripture is full of this truth, and of the most striking examples of his Divine Providence, in preserving his creatures from evil, and even of turning the trials of his servants to their greater good; witness his conduct towards his people in the wilderness, the history of Joseph, Job, Daniel, the three children, Elijah, and many others.

Thirdly, That he guides and governs his creatures towards their good, and the ends he has in view for them: The Divine wisdom ''goeth about seeking such as are worthy of her, and she showeth herself cheerfully to them in the ways, and meeteth them with all providence,'' Wisd. vi. 17. ''In all thy ways think on God, and he will direct thy steps,'' Prov. iii. 6. ''Thus saith the Lord—I am the Lord thy God, that teach thee profitable things, that govern thee in the way that thou walkest,'' Is. xlviii. 17. ''The Lord ruleth me, and I shall want nothing. He hath set me in a place of pasture. He hath brought me up on the waters of refreshment; he hath converted my soul. He hath led me on the paths of Justice,'' Psalm xxii. 1.

Q. How does the providence of God enter into the evils of the creatures?

A. The evils of the creatures are of two kinds; to-wit, the evil of sin, and the evil of suffering. *The evil of sin* resides in the perverse will of man consenting to any thing which is against the law of the Almighty: All evils of this kind God only permits. *The evil of suffering* includes all the afflictions, pains and miseries, by which the creatures suffer, whether in mind or body: All evil of this kind, from whatever immediate occasion it arises, is all ordained, intended and expressly willed by Almighty God.

THE EVIL OF SIN.

Q. How does God permit the evil of sin?

A. The scripture assures us, that God hates sin, that he abhors it as a most grievous injury done to himself, that he cannot look upon

iniquity, and that he expressly forbids his creatures ever to commit it, under the severest and most dreadful punishments. Hence it is manifestly impossible that he should ever will sin, or intend it in any creature, and much less that he should be the cause or author of it; for this would be acting against himself, which is totally inconsistent with his infinite perfection. Seeing, however, that sin actually is committed by his creatures, and his laws numberless times are transgressed by them, all which God could hinder if he pleases, but does not hinder, it necessarily follows, that he only permits this to happen. That is to say, God has endowed some of his creatures with knowledge and free-will, and from them he requires a voluntary service; he sets good and evil, life and death, before them, and leaves them to the freedom of their own will to choose the one or the other; he proposes to them the most powerful motives to induce them to choose the good, and threatens them with the worst of miseries, to deter them from choosing the evil. "Consider," says he, by the prophet Moses, "that I have set before thee this day life and good, and on the other hand death and evil;" and a little after, "I call heaven and earth to witness this day, that I have set before you life and death, blessing and cursing; choose therefore life, that both thou and thy seed may live," Deut. xxx. 15, 19.

GOD MADE MAN FROM THE BEGINNING AND LEFT HIM IN THE HAND OF HIS OWN COUNSEL.

And the wise man assures us, "that God made man from the beginning, and left him in the hand of his own counsel. He hath set water and fire before thee; stretch forth thy hand to which thou wilt. Before man is life and death, good and evil; that which he chooseth shall be given him," Ecclus. xv. He is always ready, however, to assist them to choose and execute the good; for "God is faithful, who will not suffer you to be tempted above what you are able, but with the temptation will also make issue (that is, *a way to escape*) that you may be able to bear it," 1 Cor. x. 13.; but he will not force them to this, nor oblige them to good against their free-will. When, therefore, they choose the evil, he leaves them to their own choice, and permits the sin they commit; for "he hath commanded no man to do wickedly, and he hath given no man license to sin," Ecclus. xv. 21.

But in thus permitting sin, we must not imagine he does so either out of sloth, impotence or negligence. Man often permits things that are disagreeable to him out of mere indolence, or through carelessness and indifference, or because he cannot help it; it is not so with God. God is incapable of sloth or carelessness, and is far from being indifferent about what his creatures do; at the same time, he is perfectly able to hinder and prevent them from sinning, if he pleases. But he permits sin, because it is his will to permit it, because he has the most just and wise reasons to permit it, because it enters into the plan of his providence, and contributes to the great end of his creating this universe; and therefore he has, from all eternity, resolved and decreed to permit it; and in permitting it, he displays, in the most admirable manner, his Divine perfections, by making it an occasion of infinitely greater good, both for exalting his own glory, and advancing the perfection of his creatures.

Q. What do you mean when you say that God wills the *evil of suffering?*

A. That all the pains, sufferings, and afflictions of whatever kind that any creature endures, whether in mind or body, are all ordained, decreed, and sent upon them by God: that he expressly wills all their sufferings, is the chief cause and author of them, and the first and sovereign source from which they flow, whatever be their immediate causes or occasions. This is a truth every where displayed to us in the sacred scriptures. "Good things and evil, life and death, poverty and riches, are from God," Eccles. xi. 14. "The Lord killeth and maketh alive, he bringeth down to the grave, and bringeth back again. The Lord maketh poor and maketh rich, he humbleth and he exalteth," 1 Kings (Sam.), ii. 6. "See ye that I alone am, and there is no other God besides me; I will kill and I will make alive, I will strike and I will heal; and there is none that can deliver out of my hand," Deut. xxxii. 39. "I am the Lord, and there is none else; I form the light and create darkness; I make peace and create evil, I the Lord that do all these things," Is. xlv. 6, 7. "Shall there be evil in a city which the Lord hath not done?" Amos iii. 6.

And wherever we find Almighty God foretelling by his prophets the sufferings and calamities of his people, he always declares himself to be the author of them: "I will visit you with poverty—I will send in

upon you the beasts of the field to destroy you—I will bring in upon you the sword, I will send the pestilence in the midst of you—I will destroy your land—I will scatter you among the Gentiles,'' Lev. xxvi. ''I will raise up evil against them,'' and the like, are the expressions he uses on such occasions. And hence we find, that all the holy servants of God, whenever they met with any disasters, immediately referred them all to God as the sovereign cause and author of them, and received them all with resignation, as coming from his hand. Thus Job, in the midst of his severe afflictions, cried out, ''The Lord gave, and the Lord hath taken away; as it hath pleased the Lord so is it done; blessed be the name of the Lord,'' Job. i. 21. And a little after he adds, ''If we have received good things at the hand of God, why should we not receive evil?'' Job. ii. 10.

So when God, by his prophet Samuël, foretold to the high-priest Eli, all the ruin and misery that he was to send upon his family, he immediately replied, ''It is the Lord, let him do what is good in his sight,'' I Kings (Sam.) iii. 18. David also, when cursed by Semei, acknowledged his great humiliation to be from God, and said, ''The Lord hath commanded him to curse David, and who shall dare say, Why hath he done so?'' 2 Kings (Sam.) xvi. 10. And Christ himself acknowledged all his suffering as coming from God his Father, when he said, ''The cup that my father hath given me, shall I not drink it?'' Jo. xviii. 11. Hence, Solomon, comprehending all the goods and evils of this life, under the expression of *the good and the evil day,* says, ''for God hath made both the one and the other, that man may not find against him any just complaint,'' Ecclus. vii. 15.

THE INFINITE GOODNESS OF GOD.

Q. But how is it consistent with the goodness of God, to render his creatures miserable by sufferings and afflictions?

A. It is impossible that the infinite goodness of God should render his creatures miserable, from any pleasure he takes in their sufferings as such; or, that he should directly intend, or will their sufferings, as an object which is in itself agreeable to him. He, therefore, never can send any affliction upon them, but with a view to some greater good, relating either to his own glory, which is the supreme end of the creation, or

the happiness of the creatures themselves; either for the exaltation of his own divine justice in punishing sinners, or for the correction of the wicked, or for the preservation and improvement of the good; either in punishing past sins in those whom he afflicts, or in preserving them from sin for the time to come. Hence all the sufferings of this life are the effects of sin; and the voluntary abuse we make of our free-will, is the cause that obliges or moves Almighty God to send them upon us. Thus the holy Sarah, in her prayers to God, says, "For thou art not delighted in our being lost; because, after a storm thou makest a calm; and after tears and weeping, thou pourest in joyfulness." Tob. iii. 22.

GOD TAKES NO DELIGHT IN OUR SUFFERINGS.

Where we see that God takes no delight in our sufferings, and only sends them with a view to our good, bringeth out of them peace and joy. So also, "God made not death, neither hath he pleasure in the destruction of the living, for he created all things that they might be, and he made the nations of the earth for health; and there is no poison or destruction in them; nor kingdom of hell upon earth, (for justice is perpetual and immortal.) But the wicked with works and deeds have called it to them," Wisd. i. 13. "As I live, saith the Lord, I desire not the death of the wicked, but that the wicked turn from his way and live," Ezek. xxxiii. 11. And, therefore, he declares, by another prophet, "Destruction is thy own, O Israel, thy help is only in me," Hosea xiii. 9.

Q. That all those sufferings which arise from natural or innocent causes; such as disease, famine, pestilence, death, and the like, are sent expressly from God, and that he is the principal cause and author of them, is easy to conceive; because there is no sin in these things, and the occasions of them are incapable of sin; but as for those sufferings which arise from our own sins, or from the sins of others, from their malice, hatred, injustice or cruelty, how can God be the author of these, since they rise not from natural or innocent causes, but from wickedness and crimes, of which God cannot possibly be the author?

A. This difficulty often proves a stumbling-block to souls, and runs them into a most pernicious delusion; for falsely imagining that God

cannot be the author or cause of those sufferings which arise from the crimes of men, they attribute them solely to the mistake, hatred, or malice of their fellow-creatures, and seek from this a sanction to their own impatience under them, and to all the excesses of their unbridled passion and desire of vengeance. But this is a very great mistake; for it is a most certain truth, that though God only indeed permits those crimes, of which our sufferings are the effects, yet these sufferings he as positively wills, and has from all eternity as expressly decreed to send upon us, as any others which flow from the most innocent occasions.

To understand this, we must carefully distinguish between the sin committed, and the effects which flow from it. The sin resides precisely in the perverse will of him who commits it. The effects which flow from the sin are the sufferings which it occasions in others. The sin in him who commits it, God only permits; because he is incapable of willing sin or of being the cause or author of it; yet from all eternity he foresaw it, and from all eternity for his own most wise and just reasons, decreed to permit it. Now, what are these reasons? He foresaw that his sin, if permitted, would be the occasion of sufferings to others. He takes no pleasure in the suffering of his creatures, and would never allow them to be afflicted, unless for some good end, either in justice or mercy. It is impossible that any sufferings should come upon them against his will; for "not a hair of our head falls to ground without him." It is no less impossible that he should be indifferent whether his creatures suffer or not; his infinite goodness forbids this.

ALL SUFFERINGS OF THIS LIFE ARE PUNISHMENTS OR BENEFITS.

We must, therefore, conclude, that as all the sufferings of this life, as we have seen in above question, are either punishments or benefits; and all punishments and benefits are expressly willed and decreed from all eternity by God, the punishments by his justice, the benefits by his mercy; consequently, though God only permits the sin in the one who commits it, yet he expressly and positively wills the sufferings of others which are the effects of it; and the reason why sin is so permitted is, that it may be made use of as an instrument in the hands of God, for executing upon those who suffer by it what he has decreed from all eter-

nity to inflict upon them. Hence, we find in scripture, that when God Almighty foretels, by his prophet, the sufferings and afflictions he is to send upon any one, he always declares that he is the author of these sufferings, even though the means by which they are inflicted are of the most criminal nature. Thus, when the prophet Nathan reproved David for the sins of adultery and murder, which he had committed, he says, in the name of God, "Thus saith the Lord, Behold I will raise up evil against thee out of thy own house, and I will take thy wives before thy eyes, and give them to thy neighbour, and he shall lie with thy wives in the sight of the sun," 2 Kings (Sam.) xii. 11.

Here is a most severe sentence passed upon David by the Divine justice, which God foretels he himself would execute upon him; and, therefore, which he positively wills and decrees that David should undergo. His infinite wisdom could have executed this sentence by many different means; but he foresaw that David's own son Absalom, pushed on by his ambition, would rebel against his father, and abuse his wives. God could easily have hindered Absalom from committing such crimes, or have prevented the execution of them; but he thought proper to leave him to the freedom of his own will, and make use of his crimes as the instrument in his hand for executing the punishment he had decreed to inflict upon David. When Jeroboam, king of Israel, provoked God to anger by his idolatry, the prophet Ahias declared to him, in the name of God, the punishment which God had decreed to send upon him. "Thus saith the Lord, Behold I will bring evils upon the house of Jeroboam, and will cut off from Jeroboam him who fouleth against the wall—and I will sweep away the remnant of the house of Jeroboam, as dung is swept away, till all be clear," 3 Kings xiv. 10.

How was this sentence executed? By rebellion and conspiracy, and the most shocking cruelty. "In the reign of Nadab, son of Jeroboam, Baasa conspired against him and slew him, and reigned in his place: and when he was king, he cut off all the house of Jeroboam. He left not so much as one soul of his seed till he had utterly destroyed him, according to the word of the Lord, which he had spoken, in the hand of Ahias of Silonite," 3 Kings xv. 27. The crimes of Baasa, in conspiring against his sovereign and killing him, were the effects of his own ambition, and his cruelty in murdering all the family of Jeroboam, was a stroke of his worldly policy to secure his possession of the throne;

but, whilst he was thus gratifying his own passion, he was, though unknown to himself, only an instrument of the Divine justice, in punishing the sins of Jeroboam, and executing the decrees of the Almighty on the family of that unhappy prince. No doubt, God could have prevented the crimes of Baasa, and have executed the sentence he had pronounced on Jeroboam by other means; but knowing Baasa's perverse heart, he permitted him to follow its suggestions; so that the crimes he committed were from himself, by God's permission; but the effect they produced in the family of Jeroboam, were expressly willed, decreed and foretold by Almighty God.

In like manner, when Satan, by God's permission, had brought so many miseries upon Job, and reduced him to the most distressing situation, appearing a second time before God, "The Lord said to Satan, Hast thou considered my servant Job—still keeping his innocence? But thou hast moved me against him, that I should afflict him without a cause." Job. ii. 3. In which words God himself declares, that he was the author of his afflictions; Satan, and the other means he made use of, being only the instruments in the hands of God for executing his will.

AFFLICTIONS OF THE SERVANTS OF GOD.

Many other examples of the same kind are found in holy writ; but the following one is particularly conclusive on this head. When St. Peter and St. John, after being taken up and examined about the cure of the lame man, were set at liberty, and returned "to their own company, they related all that the chief priests and ancients had said to them. Who having heard it with one accord, they lifted up their voice to God, and said, Lord, thou art he that didst make heaven and earth, the sea, and all things that are in them, who by the Holy Ghost, by the mouth of our Father David, hast said, Why did the Gentiles rage, and the people meditate vain things; the kings of the earth stood up, and princes assembled together against the Lord, and against his Christ. For, of a truth, there assembled together, in this city, against the holy child Jesus, who thou hast annointed, Herod, and Pontius Pilate, with the Gentiles and people of Israel, to do what thy hand and counsel decreed to be done," Acts iv. 23, &c. And St. Peter, in his first sermon to the Jews on Pentecost, affirms the same truth, in these words: "Jesus of Nazareth—being delivered up by the determinate counsel and fore-knowl-

edge of God, you by the hands of wicked men, have crucified and slain," Acts ii. 22. In both which places it is positively declared that all the sufferings and death of Christ were expressly decreed by God, who had foretold, long before, that it should be so, by the mouth of his holy prophets; yet the sins of the Jews and Gentiles, in what they did to Christ, were of the deepest dye; these sins were not from God, but from the malice of their own hearts, and the abuse of their free-will; this God only permitted, but he expressly willed the consequences of their crime, in the sufferings and death of Jesus.

The same thing is to be said in all such cases: whatever troubles and afflictions come upon us by the malice, or hatred, or mistakes, or sins of others, or even of ourselves, we are to consider them all as positively willed and sent upon us by Almighty God; the sins committed he only permits, but our sufferings which flows from these sins he expressly wills, and has, from all eternity, decreed to send upon us; and whereas, if he thought proper, he could send them upon us by many other ways, yet knowing the voluntary abuse which we or our fellow-creatures will make of our free-will, this he permits, and makes our sins, by this means, instruments of executing his will in us. And this is precisely the light in which all the holy servants of God consider their afflictions; for, from whatever immediate source they arise, they receive them all as from the hand of God; they look upon the malice and crimes of those who injure them merely as the instruments which he makes use of for their punishment, or correction and advancement in virtue, and as such they love them and do them good.

To the examples of this truth mentioned above, add these others: When Joseph made himself known to his brethren, considering all the cruel treatment he had received from them as the orders of the Divine Providence, he comforted them, and said, "Be not afraid, and let it not seem to you a hard case that you sold me into these countries, for God sent me before you into Egypt for your preservation." He repeats the same a little after, and adds, "not by your counsel was I sent hither, but by the will of God," Gen. xlv. 5, 8. And after his father's death, when they were afraid he would then revenge the injuries they had done him, and sent a message to him, asking forgiveness, he wept for concern on their account, and said, "Fear not; can we resist the will of God? you thought evil against me; but God turned it into good, that he might

exalt me as at present you see, and might save many people: Fear not, I will feed you and your children; and he comforted them, and spoke gently and mildly," Gen. l. 21. And our Savior, as he received the cup of his passion in no other light but as sent him by his Father, and considered his enemies only as the instruments made use of by his Father for that end; so he also earnestly prayed for them with his last breath upon the cross, instead of having any resentment against them.

Oh, happy those who seriously consider these truths, and imitate these holy examples! They already enjoy a foretaste of heaven itself, even in the midst of this valley of tears; no evil can come near them; for what the mistaken world calls *evil,* is to them a real good, a source of joy and consolation. In every thing they see the finger of God, in every thing they adore his Divine providence, in every thing they rejoice for the accomplishment of his will; and hence they learn, by the most endearing experience, that "all things work together for good to them that love God," Rom. viii. 28.

The Angels Gifted with God's Grace and Beauty

CHAPTER IV

EXPLANATION OF THE CREATION AND FALL OF THE ANGELS

Q. Who are the principal creatures that God made in the world?

A. Angels and men.

Q. Why are they the principal or chief of all others?

A. Because they are endowed with understanding and free-will, by which they are capable of knowing and loving God, of which none of the other creatures are capable.

Q. For what end then were the other creatures made?

A. For the use and benefit of man, to excite him to love, praise, and adore his Creator, for the numberless services he receives from these creatures.

Q. Who are the angels?

A. Pure spirits without any body: "He made his angels spirits," Psalm ciii.

THE ANGELS MIGHTY IN STRENGTH.

Q. In what state did God create the angels?

A. In a most excellent and happy state; for, 1. He made them of a spiritual and incorruptible nature. 2. He gave them a most sublime understanding, capable of, and endowed with, exceeding great knowledge. 3. He made them "*mighty in strength,*" Ps. cii. 20. And 4. Besides these natural excellencies, he adorned them with the supernatural gift of his Divine grace and heavenly beauty.

Q. For what end did he create them?

A. That they might be always in his own presence, "their angels

always see the face of my Father who is in heaven." Matth. xviii. 10.; assisting at his throne, for "thousands of thousands ministered to him, and ten thousand times a hundred thousand stood before him," Dan. vii. 10.; and executing his orders throughout the rest of the creation, for they "execute his word, hearkening to the voice of his orders," Ps. cii. 20.

Q. Did they continue in this happy state?

A. The greatest part of them did, and are now confirmed in glory: but many of them fell from it, by sin, and are now devils in hell.

Q. What was the sin by which they fell?

A. It was pride, arising from the great beauty and sublime graces which God had bestowed upon them. For, seeing themselves such glorious beings, they fell in love with themselves, and forgetting the God that made them, wanted to be on an equality with their Creator.

Q. What were the consequences of their crime?

A. They were immediately deprived of all their supernatural graces and heavenly beauty; they were changed from glorious angels into ugly devils; they were banished out of heaven, and condemned to the torments of hell, which was prepared to receive them.

CHIEF OF THE FALLEN ANGELS.

Q. Who was the chief of these fallen angels?

A. He was called *Lucifer* before his fall, which signifies one that carries light along with him, from the exceeding great splendor with which God had adorned him before his fellows; and since his fall, he is called *Satan,* or the Adversary, because he is the enemy both of God and man; he is also called the *Devil.*

Q. What account doth the scripture give of all this?

A. It is as follows: In the prophet Ezekiel, under the figure of the king of Tyre, the beauty and fall of the angels is thus described: "Thus saith the Lord God, Thou wast the seal of resemblance, full of wisdom, and perfect in beauty: Thou wast in the pleasures of the paradise of God—Thou wast a cherub stretching out thy wings—Thou wast perfect in thy ways from the day of thy creation until iniquity was found in thee. Thou wast filled with iniquity; thou hast sinned, and I cast thee out from the mountain of God and destroyed thee, O covering cherub.

And thy heart was filled up with thy beauty. I have cast thee to the ground,'' Ezekiel xxviii. And the prophet Isaiah thus speaks to Lucifer, the chief of the fallen angels, under the figure of the king of Babylon: ''How art thou fallen from heaven, O Lucifer—Thou said'st in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God, I will sit in the mountain of the covenant, in the sides of the north. I will ascend above the height of the clouds. I will be like the Most High. But yet thou shalt be brought down to hell, into the depth of the pit,'' Isaiah xiv. 12. And, at the last day, the judge will say to the wicked, ''Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels,'' Matth. xxv.

THE FALL OF THE ANGELS DESCRIBED BY ST. JOHN.

Their fall is also thus described by St. John: ''And there was a great battle in heaven, Michael and his angels fought with the dragon, and the dragon fought and his angels. And they prevailed not, neither was their place found any more in heaven; and the great dragon was cast out, that old serpent, who is called the Devil and Satan, who seduceth the whole world,'' Rev. xii.; for ''God spared not the angels that sinned, but delivered them, drawn down by infernal ropes, to the lower hell into torments,'' 2 Pet. ii. 4. ''And the angels who kept not their principality, but forsook their own habitation, he hath reserved under darkness, in everlasting chains, unto the judgment of the great day,'' Jude, verse 6. ''And the devil, who seduced them, was cast into the pool of fire and brimstone, where both the beast and the false prophet shall be tormented day and night, for ever and ever,'' Rev. xx. 9.

Man Created to Love and Serve God

CHAPTER V

EXPLANATION OF THE CREATION AND FALL OF MAN

Q. What kind of a being is man?

A. Man is a being composed of soul and body.

Q. What is his body made of?

A. The dust of the earth.

Q. What is his soul made of?

A. It is created by God out of nothing.

Q. For what end did God create man?

A. To know, love, and serve him during the short course of his pilgrimage in this world, and then to be taken up to heaven, and be happy in the possession and enjoyment of God himself for all eternity.

Q. Is this possession of God in heaven due to the nature of man?

A. By no means: it was wholly an effect of the infinite goodness of God, to create man for such a glorious and supernatural end; to communicate to him the riches of his mercy, and make him supremely blest in the clear vision and enjoyment of himself for ever.

THE FIRST OF MANKIND THAT GOD CREATED.

Q. Who were the first of mankind that God created?

A. Adam and Eve, who are our first parents, and from whom all mankind are descended.

Q. In what manner did God create them?

A. He formed the body of Adam "out of the dust of the earth, and then breathed into him the breath of life," Gen. ii. 7.; that is, "created his soul out of nothing to animate that body, and Adam became a

living soul,'' Ibid. ''Then causing a deep sleep to fall upon Adam, he took out one of his ribs, filling up its place with flesh; and the Lord God built the rib which he took from Adam into a woman, and brought her to Adam,'' Genesis ii. 21.

Q. To whose image and likeness did he create man?

A. ''God created man to his own image; to the image of God he created him; male and female he created them.'' Gen. i. 27.

Q. In what does this likeness consist?

A. In several things; for 1. As there is but one only God, and three persons in one God: so in man there is but one soul, and in this one soul there are three powers, the will, memory, and understanding, by which man, in some senses, resembles the ever blessed Trinity. 2. As God is a spirit and immortal, so the soul of man is a spirit and will never die. 3. As God is the sovereign Lord of all things, and does in all creatures whatever he pleases; so he endowed man with free-will, and made him the visible sovereign over all the other creatures of this earth. ''Let us make man,'' says God, ''to our image and likeness; and let him have dominion over the fishes of the sea, and the fowls of the air, and the whole earth, and every creeping thing that moveth upon the earth,'' Gen. i. 26.

Q. In what state did God create our first parents?

A. In the state of innocence, grace, and happiness.

Q. What do you mean by *the state of innocence?*

A. That at their creation they were free from any the smallest pollution of sin, and pure and unspotted before God. ''This I know, that God made man upright,'' Ecclus. vii. 30.

GRACE.

Q. What do you mean by *the state of grace?*

A. That they were adorned with the grace of God, called also *original justice,* or *righteousness,* which God communicated to their souls, making them beautiful and truly holy before him. Thus St. Paul, exhorting us to be renewed in the spirit to that original justice to which our first parents were created, says, ''Put on the new man, who, according to God, is created in justice and holiness of truth,'' Ephesians iv. 24.

Q. Was this original righteousness due to their nature?

A. By no means: it was a free gift of the goodness of God.

Q. Why did he bestow it upon them?

A. Because, as he was pleased, out of his great goodness, to create them for a supernatural end, to wit, the enjoyment of himself in heaven: so out of the same goodness, he bestowed original justice upon them, as the necessary help to enable them to attain that end.

Q. What benefit did they receive from this original justice?

A. *First,* It sanctified them, or made them truly holy before God, objects of his delight and complacency.

Second, It subjected all their senses, appetites, and passions to reason.

Third, It rendered their reason and their whole soul subject to the will of God; and,

Fourth, It was the source and support of the happiness they enjoyed.

THE STATE OF HAPPINESS.

Q. What do you mean by *the state of happiness?*

A. That, being free from all state of sin, and adorned with original justice, they were on that account free from all sufferings, and enjoyed a perfect happiness both in soul and body, suitable to their nature, and the state they were in.

Q. In what did this happiness consist?

A. Chiefly in the following particulars: *First,* They were endowed with great knowledge of every thing relating to their state and the rest of the creatures. Thus, "God created man—and created of him a helpmate like to himself; he gave them counsel, and a tongue, and eyes, and ears, and a heart to devise, and he filled them with the knowledge of understanding; he created in them the science of the spirit; he filled their heart with wisdom, and showed them both good and evil," Ecclus. xvii. 5.

Second, They were free from all those passions and irregular desires and appetites which so violently torment our souls; for, "God made man upright," Eccles. vii. 30.; and of course they enjoyed a perpetual peace and serenity of mind.

Third, Their hearts were inclined to all good, and their wills united to God by holy love.

Fourth, Their bodies were free from all sickness and pain, and enjoyed a perpetual health.

Fifth, They were not subject to death; but, after serving God for a time upon earth, were to have been translated, both soul and body, without passing through the gates of death, to enjoy him for ever in heaven; for "God created man incorruptible," Wisd. ii. 23.

THE GARDEN OF EDEN.

Q. Where did God place our first parents when he had created them?

A. "The Lord God had planted a paradise of pleasure from the beginning, wherein he placed man whom he had formed. And the Lord God brought forth from the ground all manner of trees, fair to behold and pleasant to eat of.—And the Lord God took man, and put him into the paradise of pleasure, to dress it and to keep it," Gen. ii. 8, 9, 15. This was a garden planted by the hand of God, and filled with every thing that could make them happy.

Q. Were they allowed to eat of all the fruit of this garden?

A. They were allowed to eat of every thing this garden produced, except the fruit of one tree, which God forbade them under pain of death, to touch. And God "commanded him, saying: Of every tree of paradise thou shalt eat; but of the tree of knowledge of good and evil thou shalt not eat; for in what day soever thou shalt eat of it thou shalt die the death," Gen. ii. 16.

THOU SHALT DIE THE DEATH.

Q. What means, *thou shalt die the death?*

A. It means, in the day thou eatest of that fruit, thou shalt immediately die the death of the soul, by committing a mortal sin; thou shalt be subjected to the death of the body, and return to the dust from whence thou art made: and after that to the death, both of soul and body, in hell-fire for all eternity.

Q. Why did God lay this command upon them?

A. To exercise their obedience, and be a continual testimony of their subjection to God, and of their dependence upon him.

Q. Did our first parents continue in this happy state?

A. No; they fell from it, by transgressing this easy command of God their maker, and eating this forbidden fruit.

THE FALLEN ANGELS.

Q. Who tempted them to commit this crime?

A. Satan, the chief of the fallen angels; who appearing to Eve in the serpent, seduced her to eat of the fruit, and she having eat it herself, carried it to her husband, and persuaded him to do the same.

Q. What account does the scripture give of this?

A. "And the serpent said to the woman, Why hath God commanded you that you should not eat of every tree of paradise? And the woman answered him, saying, Of the fruit of the trees that are in paradise we do eat; but of the fruit of the tree which is in the midst of paradise God hath commanded us that we should not eat, and that we should not touch it, lest perhaps we die. And the serpent said to the woman, No, you shall not die the death; for God doth know, that in what day soever you do eat thereof, your eyes shall be opened, and you shall be as gods, knowing good and evil. And the woman saw that the tree was good to eat, and fair to the eyes, and delightful to behold, and she took of the fruit thereof, and did eat, and gave to her husband, who did eat," Gen. iii.

Q. What moved the devil to tempt them to this sin?

A. Envy at their happiness; for "God created man incorruptible—but by the envy of the devil death came into the world," Wisd. ii. 24.; and it was by tempting them to this sin that death was introduced: for, "by one man sin entered into the world, and by sin death," Rom. v. 12.

CONSEQUENCES OF DISOBEDIENCE.

Q. What were the consequences of their disobedience? Did they become as gods?

A. Quite the reverse. Instead of that, they immediately lost "their innocence," bringing upon themselves the dreadful guilt of mortal sin: they were deprived of the sublime treasure of "original justice;" for by this sin the grace of God was banished from their souls; and they

lost "their happiness," and became miserable both in soul and body. In consequence of all which, they became objects of the wrath and indignation of God, whom they had offended, slaves of the devil, whose service they had voluntarily preferred to the service of God, and they lost all right and title to eternal happiness.

Q. In what respect did they become miserable as to their soul?

A. Their understanding was darkened, and subjected to ignorance and error; their will was turned away from God, and violently bent upon evil; and their passions rebelled against reason, and tormented their minds.

Q. How did they become miserable as to their bodies?

A. Their bodies were subjected to all manner of sickness and diseases, to innumerable pains and torments, to death itself in this world, and to be reduced to the dust from which they were made, and at last both soul and body to hell-fire.

Q. What does the scripture say to this?

A. "And to the woman God said, I will multiply thy sorrows and thy conceptions; in sorrow shalt thou bring forth children, and thou shalt be under thy husband's power, and he shall have dominion over thee. And to Adam he said—Cursed is the earth in thy work; with labour and toil shalt thou eat thereof all the days of thy life. Thorns and thistles shall it bring forth to thee.—In the sweat of thy brow shalt thou eat bread, till thou return to the earth out of which thou wast taken; for dust thou art, and into dust thou shalt return," Gen. iii.

Q. Are all mankind born under the guilt of this sin of our first parents?

A. Yes, we are; for, "by one man sin entered into the world, and by sin death, and so death passed upon all men, in whom all have sinned," Rom. v. 12.

ORIGINAL SIN.

Q. What is this sin called in us?

A. Original sin.

Q. Why so?

A. Both because we derive it from our first parents, who were the origin or beginning of all mankind, and also because we contract it from

the first origin of our being, that is, the very moment we are conceived in our mother's womb, according to that of the prophet, "Behold I was conceived in iniquity, and in sin did my mother conceive me," Ps. l. 7.

Q. Are we also subjected to all these miseries, both of soul and body, which this sin brought upon our first parents?

A. Yes, we are; "for we are by nature children of wrath," Ephes. ii. 3; being all born under the guilt of this their sin, and deprived of that original justice in which they were created, and on that account subjected to the dominion of Satan, and without any right or title to heaven, where we can never enter so long as this original guilt remains upon our souls: Our minds are darkened with error and ignorance, as experience itself shows; "the thoughts of our hearts are bent upon evil at all times," Gen. vi. 5.; by which we are daily hurried on to the numberless sins we commit ourselves: And as for the torments and pains to which we are liable, both in mind and body, who can enumerate them? "Man born of a woman," saith Job, "living for a short time, is filled with many miseries," Job xiv. 1. "For what profit hath man of all his labour and vexation of spirit, with which he hath been tormented under the sun? All his days are full of sorrows and miseries, even in the night he doth not rest in mind; and is not this vanity?" Eccles. ii. 22, 23.

The Coming of the Savior Foretold

CHAPTER VI

THE PROMISE OF A REDEEMER, AND THE STATE OF MANKIND EXPLAINED

Q. Was man, in his fallen state, able to make up his peace with God, and remedy his own miseries?

A. No: Fallen man was utterly incapable to take any effectual step towards that end, and much less to attain it.

Q. Why so?

A. Because, to make up his peace with God, it was necessary the Divine Justice should first be satisfied by the grievous injury done to God by his disobedience in preferring the suggestions of Satan to the command of God. And to remedy his own miseries, it was necessary he should regain the grace of God which he had lost by sin, and which was the source of all his happiness; neither of which was it possible for man, in his fallen state, to do.

Q. Why could he not satisfy the justice of God for the offence he had committed against him?

A. Because, considering on the one hand the vileness of man, who of himself is a mere nothing; and, on the other, the infinite Majesty of God, whom this nothing has so grievously injured, the malice of the offence was in a manner infinite; and therefore the divine justice required a satisfaction of infinite value to equal the offence, and make up the offender's peace; now man, a poor sinful creature, was utterly incapable of this in the smallest degree.

Q. Why could not he of himself regain the grace of God?

A. Because the grace of original justice, which he lost by sin, was

a free gift of the goodness of God, to which man could have no right or title, even when innocent, and was a gift of infinite value; but by his fall he was become positively unworthy of that or any other grace, and utterly incapable of doing any thing that could move God to bestow it upon him.

Q. Was it possible for the good angels to make up man's peace with God, and bring a remedy to his evils?

A. No: It was impossible for any mere creature, though ever so pure and holy, to satisfy for the offence committed by man in the manner the Divine justice required, or to obtain for him the grace he had lost by sin. None but God himself could apply an effectual remedy to so great an evil.

Q. What then must have become of our first parents, if no remedy must have been found?

A. They, and all of us their posterity must have been lost for ever.

Q. Were they left then, by the Divine Justice, to the punishment they deserved, without all remedy?

A. God Almighty, out of his incomprehensible justice, was pleased to pursue the fallen angels with immediate punishment without remedy: but out of his infinite goodness he had pity and compassion on fallen man, and provided a Redeemer for him.

THE REDEEMER.

Q. Who is this Redeemer?

A. No less a person than God the Son, whom the Father promised to send into this world in the fulness of time, to remedy all the evils of their fall.

Q. When was this promise first made?

A. When passing sentence on our first parents after their fall; he even then showed the greatness of his mercy, by promising to send them a Redeemer, who should overcome their enemy that had seduced them, saying to the serpent, "I will put enmity between thee and the woman, and thy seed and her seed; she shall crush thy head, and thou shalt lie in wait for her heel," Gen. iii. 15. And St. John tells us, that "for this purpose the Son of God appeared, that he might destroy the works of the devil, I Jo. iii. 8.

Q. Was it long after the fall before this promise was fulfilled, by the coming of the Redeemer?

A. It was about four thousand years after the creation and fall before he appeared in the world, though the promise of sending him was frequently renewed, during that time, to the holy servants of God, and all the circumstances of his appearance and office was revealed to several among them, and by them communicated to others.

Q. In what condition was mankind during that long space of time?

A. Soon after the world began to be peopled men began to forsake God, and follow the bent of their corrupted nature; and though God always had a succession of good people who adhered to him, yet vice at last became so universal, that "God seeing that the wickedness of man was great on the earth, and that all the thoughts of their heart was bent upon evil at all times, it repented him that he had made man upon the earth: and being touched inwardly with sorrow of heart, he said, I will destroy man, whom I have created, from the face of the earth. —But Noah found grace before the Lord, for Noah was a just and perfect man in his generation, and he walked with God.—And God said to Noah, The end of all flesh is come before me, the earth is filled with iniquity through them, and I will destroy them with the earth. Make thee an ark of timber planks—behold I will bring the waters of a great flood upon the earth to destroy all flesh, wherein is the breath of life under heaven.—And I will establish my covenant with thee, and thou shalt enter into the ark, thou and thy sons, and thy wife, and the wives of thy sons with thee, and of every living creature of all flesh, thou shalt bring two of a sort into the ark, that they may live with thee.—For yet a while, and after seven days I will rain upon the earth forty days and forty nights, and I will destroy every substance that I have made from the face of the earth. And Noah did all things which the Lord commanded him—And after seven days the waters overflowed the earth—All the fountains of the great deep were broken up, and the flood-gates of heaven were opened; and the rain fell upon the earth forty days and forty nights—And the waters overflowed exceedingly, and filled all the face of the earth—and they prevailed beyond measure upon the earth, and all the high mountains under the whole heaven were covered. The water was fifteen cubits higher than the mountains which it covered. And all flesh was destroyed that moved upon the earth

—And all men, and all things wherein there was breath of life on the earth died—And Noah only remained, and they that were with him in the ark,'' Gen. vi. vii.

Q. What became of them after this?

A. When the waters of the deluge were abated, and the earth was again dried, "God spoke to Noah, saying, Go out of the ark, thou and thy wife, thy sons and the wives of thy sons, and all living things that are with thee of all flesh—bring out with thee, and go ye upon the earth; increase and multiply upon it,'' Gen. viii. 16. And they did so. "And God blessed Noah and his sons, and said to them, Increase and multiply, and fill the earth, Gen. ix. 1.

Q. After so dreadful an example of Divine justice, did the posterity of Noah continue faithful to God?

A. For some time they did; but at last the effects of corrupt nature, and the delusions of Satan, began again to prevail, and by degrees spread over the whole world, insomuch that, after some time, the very knowledge of the true God was almost extinguished from the face of the earth, and mankind was drowned in idolatry and all manner of crimes, worshipping idols instead of God, and sacrificing their own children, to devils; of which the scriptures give us the following description: "They did works hateful to God by their sorceries and wicked sacrifices; they were merciless murderers of their own children, and eaters of men's bowels, and devourers of blood; the parents sacrificing with their own hands helpless souls,'' Wisd. xii. 4. St. Paul also describes the state of their idolatry before the coming of Christ, in these words: "They changed the glory of the incorruptible God into the likeness of the image of a corruptible man, and of birds, and of four-footed beasts, and of creeping things; they changed the truth of God into a lie, and worshipped and served the creature rather than the Creator,'' Rom. i. 23. And as the Holy Ghost declares, "That the beginning of fornication is the devising of idols, and the invention of them is the corruption of life,'' Wisd. xiv. 12. So the apostle goes on to declare the shocking abominations which were the consequences of their idolatry: "as they liked not to have God in their knowledge, God delivered them up to a reprobate sense, to do those things which are not convenient, being filled with all iniquity, malice, fornication, covetousness, wickedness, full of envy, murder, contention, deceit, malignity,

whisperers, hateful to God, contumelious, proud, haughty, inventors of evil things,'' &c. Rom. 1. Such is the description which the word of God gives us of the deplorable situation that mankind was in before the Redeemer was sent among them.

Q. Why did Almighty God leave mankind in this sad condition, and so long delay the coming of the Redeemer?

A. To teach us, by sad experience, our own extreme perverseness, and the dreadful corruption of our nature by sin; to cure the deep wound of pride which sin had made in our souls, by letting us see what we are capable of when left to ourselves; to convince us of the great need we have of a Redeemer, and to make us receive him with the greater readiness when he should come amongst us.

Q. Did God totally abandon mankind to their wicked ways during all that time?

A. Far from it; for, *First,* He raised up holy men from time to time, to warn the wicked of their evil ways, and exhort them to repentance. *Second,* He often punished them in a visible, and dreadful manner for their crimes, as when he drowned the whole world by the deluge; and rained down fire and brimstone from heaven to consume the wicked cities of Sodom and Gomorrah. And, *Third,* When wickedness was still more and more spreading over the face of the earth, he chose a whole nation, whom he separated from the rest of mankind, and, by a special providence, preserved them from the general corruption.

GOD'S CHOSEN PEOPLE.

Q. Who was this so highly favored nation?

A. The posterity of his faithful servant Abraham, whose fidelity and obedience God tried many different ways, and finding him always constant and uniform in his duty, he made choice of him to be the father of his chosen people, renewed to him the promise of the Redeemer, and assured him that he should come of his posterity: "And the Lord appeared to Abraham, and said unto him, I am the Almighty God: walk before me and be perfect; and I will make my covenant between thee exceedingly—And thou shalt be father of many nations—And kings shall come out of thee.—And I will establish my covenant between me and thee, and between thy seed after thee, in their generations, by

a perpetuated covenant, to be a God to thee, and thy seed after thee," Gen. xvii. And again, "By myself have I sworn, saith the Lord," to Abraham, "I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is on the seashore; thy seed shall possess the gates of their enemies; and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice," Gen. xxii, 16.

Q. What did God do for this people, the posterity of Abraham?

A. He multiplied them into a great nation. He watched over them by a special providence, and wrought numberless and most amazing miracles in their favor, and for their defence. He settled them in a most excellent land, "flowing with milk and honey," as the scripture expresses it. He gave them by his servant Moses a holy law to direct them, written with his own hand in tablets of stone. He taught them the way in which he would be worshipped by them, revealing to them his holy religion for that end. He gave them his holy scriptures for their instruction and consolation.—He sent among them, from time to time, his holy prophets to declare his will to them, and keep them steady in his service. He often renewed his promise of a Redeemer to several of his holy servants among them, and foretold by his prophets all the circumstances of his coming, and what he was to do for mankind. For all of which see their whole history in scripture.

Q. How was this people called?

A. They were sometimes called *Israelites,* or the *Children of Israel,* from the name of one of their patriarchs; sometimes *Jews,* from one of their principal tribes, out of which the Redeemer was to come; and sometimes *the People of God,* from the care and protection which God had of them, choosing them for his inheritants from among all the nations of the earth, and preferring them from that deplorable corruption into which all the other nations fell.

Q. Did this people always continue faithful to God, and grateful to him for such special protection shown by him to them?

A. Far from it; they often rebelled against him, forsook his service, and fell into idolatry and other abominations, for which he most severely punished them, till, by their repentence, they regained his favour. and returned again to the faithful observance of his law.

Q. What kind of religion did God institute among them?

A. The full and perfect manifestation of the will of God to man was reserved to be the work of the Redeemer; but to this people God gave an imperfect revelation of the truths of eternity, such as the grossness of their minds and the hardness of their hearts was able to receive: their religion, therefore, principally consisted in the several kinds of sacrifices of beasts and other creatures, which God instituted to be offered for his honor, and in their obedience to the law he had given them.

Q. Had these sacrifices of beasts and other creatures any worth or value in themselves before God?

A. All these sacrifices, and indeed all the religion which God instituted among this people, were but types and figures of the Redeemer then to come, and of the perfect religion which was afterwards to be instituted by him, and as such they were agreeable to God; and when offered by the people with a view to the Redeemer, and with faith in him were most beneficial to them; for, from the beginning, "there is no other name under heaven given to man whereby we must be saved, but the name of Jesus only," Acts iv. 12. So that, from the beginning, before the Redeemer appeared among men, none could be saved but by faith in him, who was then to come; as none can be saved since his coming, but by faith in him, as already come.

THE JEWS DIVIDED INTO SECTS.

Q. In what condition were the Jews when the Redeemer came among them?

A. They still retained the knowledge and worship of the true God, according to the law of Moses; but had corrupted the true sense of the law in many things, by human opinions, and were divided into several different sects among themselves.

Q. In what condition was the rest of mankind when the Redeemer came into the world?

A. All the other nations of the earth, who, in scripture language, are called *the Gentiles,* at the time our Savior appeared, and for many ages before, were sunk in those miserable vices which are mentioned in above question and wholly ignorant of the God that made them, and of every thing else concerning their eternal salvation, and upon which our salvation depends.

THE TRUTHS ON ETERNITY.

Q. What are those truths on eternity for which they were so ignorant, and the knowledge of which is so necessary for salvation?

A. They may all be reduced to these heads; the knowledge of the one true living God that created us; the way of worshipping this great God according to his will; the cause of all our miseries, which is sin or disobedience to his law; the only remedy of sin, and all our miseries, which is the grace of a Redeemer; the great end for which we were created, which is the possession and enjoyment of God in heaven; and the means on our part to obtain this end of our being, which are *faith* and *obedience.* Of these great and important truths, all the nations of the earth were wholly ignorant, the Jews only excepted; and they had by their depraved opinions in many things, corrupted even that imperfect knowledge of them which God had given them.

Q. Could not man, by the strength of reason and study, have attained the knowledge of these things?

A. No; that was absolutely impossible; for these truths are all supernatural, they belong to another world, they do not fall under our senses or reason, so as to be examined or investigated by them; and some of them flow entirely from the free will and appointment of Almighty God: so that it was impossible man should ever come to the knowledge of them, except God himself had discovered them to him. And this is proved to a demonstration by experience itself, not only from the ancient heathens before the Redeemer came, among whom there were many great men, remarkable for their strength of genius and learning, who yet could never acquire any rational knowledge of the above great truths, though they often applied themselves with great assiduity to study them; but also from many different nations in the remoter regions of the globe to whom the revelation of these truths has not yet reached, and who, though endowed with sense and reason not inferior to our own, have never been able, to this day, to come to any degree of knowledge about them.

THE KNOWLEDGE OF DIVINE TRUTH.

Q. Did Almighty God ever reveal those truths to mankind?

A. He did; and it was one of the principal offices of the Redeemer to bring from heaven to men the knowledge of these Divine truths, and to

deliver them from the miserable darkness in which they had been involved. The deplorable situation they were in before he came, with the admirable light he brought among them, is thus beautifully described in the holy scriptures. Isaiah, foretelling this happy effect of his coming, says, "The people that walked in darkness have seen a great light; to them that dwelt in the region of the shadow of death, to them light is risen," Is. ix. 2. And God thus speaks to the Redeemer by the same prophet, "I have given thee for a covenant of the people for a light of the Gentiles; that thou mightest open the eyes of the blind, and bring forth the prisoner out of prison, and them that sit in darkness out of the prison house," Isaiah xlii. 7. Zacharias also, in his prophecy at the birth of Saint John the Baptist, says of the Redeemer, "Through the bowels of mercy of our God, the Orient from on high hath visited us, to enlighten them that sit in darkness and in the shadow of death, and to direct our feet in the way of peace," Luke i. 78. The holy Simeon, when he held the Redeemer, then a child, in his arms, said, he was the salvation of God, "which thou, O Lord," said he, "hast prepared before the face of all people, a light to the revelation of the Gentiles, and the glory of thy people Israel," Luke ii. 31. And the Redeemer himself, when he appeared to St. Paul, and authorized him to carry the light of his revelation to the Gentiles, said he sent him to the nations, "to open their eyes, that they may be converted from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and a lot among the saints by the faith that is in me," Acts xxvi. 18.

Hence the same holy Apostle, describing the misery and blindness of the Gentiles, says, "They walk in the vanity of their mind, having their understandings darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of our hearts," Ephes. iv. 18. But that God, by the Redeemer, "has made us worthy to be partakers of the lot of the saints in light, and delivered us from the power of darkness, and hath translated us into the kingdom of his beloved Son, in whom we have redemption through his blood, the remission of sins," Coloss. i. 12. St. Peter declares to Christians, that is, to the believers of the Redeemer, "You are a chosen generation, a kingly priesthood, a holy nation, a purchased people, that you may declare his virtues who hath called you out of darkness into his admirable light;

who in time past were not a people, but are now the people of God,'' 1 Pet. ii. 9.

THE REDEMPTION OF MANKIND.

Q. What are the principal offices of the Redeemer?

A. They are chiefly these two: *First,* To redeem us from our sins, and from the captivity of Satan, to which mankind had been reduced by sin. *Secondly,* To enlighten our minds, by revealing to us the great truths of eternity, which we could never have known without such a teacher, and upon the knowledge of which our eternal happiness depends.

Q. What is the Redeemer's name?

A. *Jesus Christ.* The name *Jesus* signifies a *Savior*, and was given him by God himself, as foretold by the prophet Isaiah, many ages before his coming, when he said, ''Thou shalt be called by a new name, which the mouth of the Lord shall name,'' Is. lxii. 2. And it was brought immediately from heaven before he was born; for, when the angel discovered the mystery of his incarnation to St. Joseph, he said, ''Thou shalt call his name Jesus, for he shall save his people from their sins,'' Matth. i. 20, and not only from their sins, but also from the fatal effects of sin, the slavery of Satan, and the torments of hell.

The name *Christ* signifies *anointed*, and implies that the Redeemer is anointed with all kind of grace, and with the divinity itself; for ''in him it hath well pleased the Father that all fullness should dwell,'' Coloss. i. 19.; and ''in him dwelleth all the fullness of the Godhead bodily,'' Coloss. ii. 9. By this divine unction he is consecrated to be ''a priest for ever according to the order of Melchisedech,'' Ps. cix. 4.; as also, ''to the king over Sion his holy mountain,'' Ps. ii. 6, and ''to reign in the house of Jacob for ever;'' for, ''of his kingdom there shall be no end,'' Luke i. 32. It also implies, that he is anointed with all the graces of the Holy Ghost, according to Isaiah, ''and the spirit of the Lord shall rest upon him, the spirit of wisdom and of understanding, the spirit of counsel and of fortitude, the spirit of knowledge and of godliness, and he shall be filled with the spirit or the fear of the Lord,'' Is. xi. 2. Hence St. Peter says, that ''God anointed him with the Holy Ghost and with power,'' Acts x. 38.

The Way, the Truth and the Life

CHAPTER VII

JESUS CHRIST THE REDEEMER EXPLAINED

Q. Is it necessary to know Jesus Christ the Redeemer?

A. It is most necessary to know both what Jesus Christ is, and what he has done for us, for "there is no other name under heaven given to men, whereby we must be saved," Acts iv. 12. And Christ himself, speaking to his eternal Father, says, "this is eternal life, that they may know thee, the only true God, and Jesus Christ whom thou hast sent," Jo. xvii. 3.

THE DIVINE AND HUMAN NATURE OF CHRIST.

Q. Who is Jesus Christ?

A. Jesus Christ is God the Son, the second person of the ever Blessed Trinity, who, taking our nature upon him, became man in order to redeem lost man.

Q. Where doth it appear that Jesus Christ is God the Son, the second person of the Blessed Trinity?

A. From many plain texts of Scripture. Thus the angel declared to the blessed Virgin Mary, before he was conceived in her womb, "The Holy One that shall be born of thee, shall be called the Son of God," Luke i. 35. St. Peter, inspired by God himself, said to Christ, "Thou art Christ, the Son of the living God," Matth. xvi. 16. St. John declares, "that the Word was God," and that this "Word," or Son of God, "was made flesh, and dwelt among us, and we saw his glory, the glory as of the only begotten of the Father," Jo. i. 14. St. John the Baptist, by particular revelation from the Holy Ghost, says of Jesus Christ, "I saw, and I gave testimony that this is the Son of God," Jo. i. 34. God the Father, at the transfiguration, by a voice from heaven, declared, "This

is my beloved Son, in whom I am well pleased,'' Matt. xvii. 5. All the miracles he performed are recorded in the gospel in proof of this truth. ''Many other signs Jesus did; but these are written, that you may believe that Jesus is the Christ, the Son of God,'' Jo. xx. 30. And St. Paul declares, ''that Christ is over all things God blessed for ever,'' Rom. ix. 5.

JESUS CHRIST TRUE MAN.

Q. Is Jesus Christ true man?

A. Jesus Christ is also true man; for, whereas he was always God, equal to his Father from all eternity, when the fulness of time was come, he became man by taking our nature upon him, and uniting it to his Divine nature in his own person; so that he is also true man, having the nature of man, that is, having a soul and a body like unto us. Thus, ''the Word,'' or Son of God, ''which in the beginning was with God, and was true God, was made flesh, and dwelt among us,'' Jo. i. ''Jesus Christ being in the form of God—but debased himself, taking the form of a servant, being made in the likeness of man, and in fashion found as a man,'' Philip. ii. 6. God sent his own Son in the likeness of ''sinful flesh,'' Rom. viii. 3. ''For nowhere doth he take hold (that is, *that upon him the nature*) of the angels; but of the seed of Abraham he taketh hold,'' Heb. ii. 16. ''And hence we are sanctified by the oblation of the body of Jesus Christ once—for this man offering one sacrifice for sins, for ever sitteth on the right hand of God,'' Heb. x. 10, 12. ''Forasmuch then as the children were partakers of flesh and blood, he (*Jesus Christ*) also himself, in like manner, partook of the same, that through death he might destroy—the devil,'' Heb. ii. 14. And that he has a human soul as well as a body, he assures us himself, when he says, ''My soul is sorrowful even unto death,'' Matth. xxvi. 38. Lastly, Jesus Christ himself declares he is a true man, capable of being put to death, when he says, ''You seek to kill me, a man who have spoken the truth to you,'' Jo. viii. 40.

Q. Was Jesus Christ, in his human nature, subject to all the infirmities of man?

A. Yes; Jesus Christ, as man, was pleased to subject himself to all our infirmities and miseries, sin only excepted, of which he was incapable;—that he might thereby manifest to us the more abundantly, the

infinite riches of his goodness and mercy towards us. Thus he subjected himself to suffer hunger, and thirst, and weariness; to be afflicted with grief and sorrow of mind; to be tempted and tried; to suffer pain and torment in his body, and to undergo death itself, and that in the most cruel and ignominious manner. "It behooved him in all things to be made like to his brethren, that he might become a merciful and faithful high priest, with God to make a reconciliation for the sins of the people. For in that wherein he himself hath suffered and been tempted, he is able to succor them also that are tempted," Heb. ii. 17. "For we have not a high priest, who cannot have compassion on our infirmities, but one tempted in all things like as we are; yet without sin," Heb. iv. 15. For "he did no sin, neither was guile found in his mouth," 1 Pet. ii. 22. On the contrary, "he was holy, innocent, undefiled, separated from sinners," Heb. vii. 26.

Q. Why did Jesus Christ subject himself to all the infirmities of human nature?

A. That he might be able to suffer for our sins; for, whereas the Divine Justice demanded a satisfaction for sins equal to the injury done to God by sin, which none but God could give; and, on the other hand, God himself was incapable of suffering in his own nature, in order to give that satisfaction; therefore he took our nature upon him, with all its infirmities, that, in his flesh, he might be able to suffer and die for us: Christ "his own self bore our sins in his body upon the tree, that we being dead to sin, should live to justice;—by whose stripes you are healed," 1 Pet. ii. 24. "Christ also died once for our sins, the just for the unjust, that he might offer us to God, being put to death, indeed, in the flesh," 1 Pet. iii. 18. "Christ therefore suffered in the flesh," 1 Pet. iv. 1.; and Isaiah long before his coming hath foretold, that "he was wounded for our iniquities, he was bruised for our sins—and by his bruises we are healed," Isaiah liii. 5.

PURE LOVE AND MERCY OF GOD.

Q. What was it that moved Almighty God to provide such a Redeemer for lost men?

A. It was the effect of his pure love and mercy towards us. He was not obliged to do it; he might have pursued us with all the rigor of his

justice, if he had been pleased to do so, as he did the fallen angels; but he had compassion upon our miseries, and, of his own free will, out of pure love to us, provided the Redeemer for us. Thus Isaiah, foretelling the sufferings of the Redeemer, says, "He was offered because it was his own will," Is. liii. 7. And Jesus Christ says on this subject, "No man taketh away my life from me, but I lay it down of myself; and I have power to lay it down, and I have power to take it up again," Jo. x. 18. And, therefore, though his enemies, on different occasions, "sought to apprehend him, yet no man laid hands on him, because his hour was not yet come," Jo. vii. 30.

Now that it was pure love for us, and compassion for our miseries, which moved God to send us such a Redeemer, is often declared in holy writ; "God so loved the world as to give his only begotten Son, that whosoever believeth in him may not perish, but may have life everlasting. For God sent not his Son into the world to judge the world, but that the world may be saved by him," Jo. iii. 16. "By this hath the charity of God appeared towards us; because God hath sent his only begotten Son into the world that we may live by him. In this is charity: not as though we had loved God; but because he first loved us, and sent his Son to be a propitiation for our sins," 1 Jo. iv. 9. "God, who is rich in mercy, for his exceeding great charity wherewith he loved us, even when we were dead by sins, hath quickened us together in Christ, (by whose grace you are saved)—that he might show, in the ages to come, the abundant riches of his grace in his bounty towards us in Christ Jesus," Eph. ii. 4. "In this we have known the charity of God; because, he hath laid down his life for us," 1 Jo. iii. 16. "God commanded his charity towards us; because, when as yet we were sinners, according to the time, Christ died for us," Rom. v. 8. "Christ also loved us, and hath delivered himself for us an oblation and a sacrifice to God," Eph. v. 2. And in this we see the greatness of his love for us; for, as he himself declares, "greater love than this no man hath that a man lay down his life for his friends," Jo. xv. 13.

MARY, THE MOTHER OF GOD.

Q. In what manner did God the Son take the nature of man upon him?

A. He made choice of the blessed Virgin Mary to be his mother;

and, when the fulness of time was come, in her sacred womb, and of her most pure blood, a human body was formed, by the operation of the Holy Ghost, and a most perfect soul was created to animate this body: and in the same instant of time, the Divine Nature was united to this soul and body, in the presence of God the Son, by the power of the Most High, which overshadowed this Blessed Virgin for that purpose. —Jesus Christ, God and man, being thus conceived in her sacred womb, remained there for the space of nine months, and then was born of her in the stable of Bethlehem, she still remaining a pure virgin.

AND THE ANGEL GABRIEL WAS SENT FROM GOD.

Q. What account does the scripture give of this?

A. St. Paul says, that "when the fulness of time was come, God sent his son, made of a woman," Gal. iv. 4., to show that he took flesh of her, or that his body was formed with the substance of her body; so also the scripture says that he was born of Mary, "Jacob begot Joseph, the husband of Mary, of whom was born Jesus, who is called Christ," Math. i. 16. And that she was a virgin, both when she conceived and when she brought him forth, was foretold long before by the prophet Isaiah, saying, "Behold a Virgin shall conceive and bear a son, and his name shall be called Emmanuel," Is. vii. 14.; "which being interpreted, is, God with us," Matth. i. 23. And, in what manner this was done, is thus told by St. Luke: "And the angel Gabriel was sent from God, unto a city of Galilee, called Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David; and the Virgin's name was Mary. And the angel being come in, saith to her, Hail, full of grace, our Lord is with thee: blessed art thou among women. And when she had heard, she was troubled at his saying, and thought with herself what manner of salutation this should be. And the angel said to her, Fear not, Mary, for thou hast found grace with God: Behold thou shalt conceive in thy womb, and shalt bring forth a son, and thou shalt call his name Jesus: he shall be great, and shall be called the Son of the Most High—And Mary said to the angel, how shall this be done, because I know not man? And the angel answering, said to her: The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee, and therefore, also, the Holy One which shall

be born of thee shall be called the Son of God—And Mary said, Behold the handmaid of the Lord, be it done unto me according to thy word,'' Luke i.

Q. Is the blessed Virgin truly and properly the mother of God?

A. Yes, she is truly and properly the mother of God; because she conceived in her womb, and brought forth, in due time, that Divine Person who is both true God and true man, as the angel declared to her, when he said, ''Thou shalt conceive in thy womb, and shall bring forth a son—and the Holy One which shall be born of thee shall be called the Son of God,'' Luke i. Now, to conceive and bring forth one is surely to be the mother. It is true the divinity of Jesus Christ was from all eternity, and as God he was begotten of the Father before all ages, without any mother; so that it cannot be said that the Blessed Virgin begot the divine nature of Jesus Christ. But this is nowise necessary to make her the mother of God; for our own mothers do not beget our souls, yet they are truly our mothers, both as to soul and body, because our souls though created immediately by Almighty God, are united in our bodies in our mother's womb, where we are conceived, and in due time brought forth by them. In like manner as the Divine nature was united to the human nature in the person of Jesus Christ within the womb of the Blessed Virgin, and he who is the true God, was conceived and born of her; this makes her, as here explained, truly and properly the mother of God. Hence St. Elizabeth, inspired by the Holy Ghost, gave her this sacred title, when she said, ''Whence is this to me, that the mother of my Lord should come to me?'' Luke i. 43.

THE TWO NATURES.

Q. Has Jesus Christ two natures?

A. Yes; Jesus Christ has two natures, the nature of God and the nature of man, united together in one person, which is the person of God the Son; for, as the Athanasian creed expresses it, ''as the rational soul and flesh is one man, so God and man is one Christ.''

Q. How does it appear from scripture that there is but one person in Christ?

A. Because the same person who is there declared to be Christ according to the flesh, is also declared to be God; thus, St. Paul, speaking

of the Israelites, says, "of whom is Christ according to the flesh, who is over all things God blessed for ever," Rom. ix. 5. He also says, that the same person, "who being in the form of God thought it no robbery to be equal to God, was made in the likeness of man, and in fashion found as a man," Philip. ii. 6.; and Jesus Christ himself, who says, on one occasion, "I and the Father are one," John x. 30., says at another time, "I go to the Father, for the Father is greater than I," John xiv. 28.; where the same person of Christ, the same *I*, declares that he is one and the same with the Father, speaking of himself *as God,* and as to his divine nature; and that he is also inferior to his Father, speaking of himself *as man,* and as to his human nature; so that in these expressions is declared both that there is but one person in Christ, and that in this one person the two natures are united.

Q. Does it appear from any other texts of scripture that there are two natures in Christ, the divine and human natures?

A. Most evidently; for, as we have seen above that Christ is both true God, and true man, all the texts which show those two truths, show that he has both the nature of God, and the nature of man; for, being true God, he must of necessity have the nature of God, and being true man, he must of necessity have the nature of man, since the being any thing, and the having the nature of that thing is one and the self same.

THE UNION OF THE DIVINE AND HUMAN NATURE NEVER TO BE DISSOLVED.

Q. Will this union of the divine and human nature in the person of Christ be ever dissolved?

A. It will never be dissolved; for the holy scripture assures us, that Jesus Christ, true God and true man, is "a priest for ever," and that he is "a King for ever;" that he will reign over his faithful, and over all his enemies, "for ever;" that all things are subjected to him, and that "of his kingdom there shall be no end." Thus, "the Lord hath sworn, and he will never repent, thou art a priest for ever," Ps. cix. 4.; which St. Paul declares was said by God the Father to Christ in these words: "So also Christ did not glorify himself to be made a high priest, but he that said to him, Thou art my Son, this day have I begotten thee," as he saith also in another place, "Thou art a priest for

ever,'' Heb. v. 5.; and a little after adds, that Christ is made priest, ''not according to the law of a carnal commandment, but according to the power of an indissoluble life; for he testifieth, Thou art a priest for ever,'' Heb. vii. 17. And with regard to his kingdom, Isaiah says, ''A Child is born to us, and a Son is given to us, and the government is upon his shoulders—His empire shall be multiplied, and there shall be no end of peace; he shall sit upon the throne of David, and upon his kingdom, to establish it, and strengthen it with judgment, and with justice, from henceforth and for ever,'' Is. ix. 6, 7. And Ezekiel, speaking of Christ's kingdom, says, ''Thus saith the Lord God—and my servant David shall be king over them, and they shall have one shepherd —and David my servant shall be their prince for ever,'' Ezek. xxxvii. 24, 25. Hence the angel Gabriel says to the Blessed Virgin, ''Thou shalt conceive in thy womb and bring forth a son, and thou shalt call his name Jesus—and the Lord God shall give him the throne of his father David, and he shall reign in the house of Jacob for ever, and of his kingdom there shall be no end,'' Luke i. 31. The Jews themselves were very sensible of this truth, and therefore said, ''We have heard out of the law that Christ abideth for ever,'' Jo. xii. 34. From all which St. Paul declares, that ''Jesus Christ, yesterday and to-day, he is the same for ever,'' Heb. xiii. 8.



Catholic Art Studio, Chicago, Ill.

ST. JOSEPH

Redemption of the Human Race
Jesus Christ the Redeemer

CHAPTER VIII

THE OFFICE AND DIGNITIES OF THE REDEEMER EXPLAINED

Q. WHAT do you mean by *the Office of the Redeemer?*

A. I mean all that Jesus Christ did, said, and suffered, for the redemption of mankind, in quality of our Redeemer; which contains all the mysteries of his birth, life, passion, death, resurrection, and ascension.

THE BIRTH OF OUR SAVIOR.

Q. Where was our Savior born?

A. In a stable of Bethlehem, of which the scriptures give this account: "In those days there went out a decree from Cæsar Augustus, that the whole world should be enrolled. And all went to be enrolled, every one into his own city: And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem, because he was of the house and family of David, to be enrolled, with Mary his espoused wife, who was with child. And it came to pass, that, when they were there, the days were accomplished that she should be delivered; and she brought forth her first born son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn," Luke ii. 1.

Q. What are we principally to observe in this account of the birth of Jesus?

A. *First,* The wonderful and overruling providence of God, which makes use of the very vices and passions of men to accomplish his own designs. Augustus Cæsar, the Roman Emperor, was moved by his

pride and avarice to cause all his subjects to be numbered throughout his vast empire. In obedience to this decree, Joseph and Mary, who were living in Galilee, at a great distance from Bethlehem, the city of their family, came to that city to be numbered with their own family, just about the time of her being delivered; all which was so disposed by Divine Providence, in order to accomplish what had been foretold by the prophets, that Christ should be born in that city; "And thou, Bethlehem, Ephrata, art a little one among the thousands of Judah; out of thee shall he come forth unto me that is to be the ruler in Israel," Mich. v. 2.

Secondly. The infinite love of Jesus Christ to us, in beginning at so early a period, even at his very first entrance into the world, to suffer for us, and to give us, in his most tender infancy, the most perfect example of poverty, humility, and mortification; those darling virtues of his, which he knew were so necessary for us to practice, in order to cure all the spiritual maladies of our soul.

Q. How did he practice these virtues at his birth?

A. He practiced humility in being rejected by all the rich and great ones in Bethlehem, none of whom would admit his Virgin Mother to their houses, notwithstanding her condition of being great with child, which obliged her to take up her abode in a stable, where he chose to be born. He practiced poverty, in ordering matters so by his divine providence, that he should be born at a distance from the place where his mother dwelt, and on that account be deprived of all those conveniences which the poorest people have on such occasions; so he chose to be born in a stable instead of a palace, and laid in a manger instead of a soft bed. He practiced mortification, in being exposed to much pain from the inclemency of the weather at that cold season, from the open stable in which he was born, and the hard manger in which he was laid.

Q. What became of him after he was born?

A. In his infancy he was circumcised in obedience to the law, Luke ii. 21. He discovered himself to the shepherds by an embassy of angels from heaven, to show that he came to be the Saviour of the Jews, Luke ii. 9. He afterwards manifested himself to the Gentiles by a star from heaven, to show he was also come to be the Saviour of the Gentiles, Matth. ii. And he was persecuted by King Herod, who hearing of his

birth from the wise men, sought to destroy him;—Matth. ii. After this he lived in private with his Virgin Mother and St. Joseph, her spouse and guardian, and "subjected himself to them," Luke ii. 51.; and continued to live in a poor, private, and retired manner, till he was thirty years of age, faithfully observing all the law of Moses, to give us an example of humility, submission, and obedience; and because he came, as he himself tells us, "not to destroy the law but to fulfil it," Matth. v. 17.

THE PUBLIC LIFE OF OUR LORD.

Q. At the thirtieth year of his life what did he do?

A. He then began his public life, preaching the gospel, doing good to all, healing their diseases, casting out devils, and working the most stupendous miracles, to prove his divine mission, and that he was the Messiah, or Saviour of the world, promised to mankind from the beginning: "God anointed Jesus of Nazareth with the Holy Ghost, and with power, who went about doing good, and healing all that were oppressed with the devil," Acts x. 38. "He was a prophet mighty in work and word before God and all the people," Luke xxiv. 19. "The spirit of the Lord, saith he himself, is upon me, wherefore he hath anointed me; to preach the gospel to the poor he hath sent me, to heal the contrite of heart, to preach deliverance to the captives, and sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord, and the day of reward," Luke iv. 18. And when St. John the Baptist sent two of his disciples to him to ask if he was the Christ, he appealed to the miracles which he then wrought in their presence: "and answering, he said to them, Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are made clean, the deaf hear, the dead rise again, to the poor the gospel is preached," Luke vii. 22. Hence the testimony given of his public employment in the gospel is this: "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of diseases among the people—And they brought to him all sick people that were taken with divers diseases and torments, and such as were possessed by devils, and lunatics, and those that had the palsy, and he healed them," Matth. iv. 23. "And there came to him great multitudes, hav-

ing with them the dumb, the blind, the lame, the maimed, and many others; and they cast them down at his feet, and he healed them," Matt. xv. 30. "And whithersoever he entered into towns, or into valleys, or cities, they laid the sick in the streets, and besought him that they might touch but the hem of his garment, and as many as touched him were made whole," Mark vi. 56.

THE MIRACLES AS PROOFS.

Q. Were the miracles wrought by Jesus Christ a full and sufficient proof of his divine mission, and of his being the Redeemer?

A. They certainly were a full and convincing proof of it, for several reasons: *First,* Because the very miracles he wrought had been foretold many ages before by the prophets, as the signs of the Redeemer. Thus Isaiah says, "Behold your God will bring the revenge of recompense. God himself will come and save you; then shall the eyes of the blind be opened, and the ears of the deaf be unstopped; then shall the lame man leap as a hart, and the tongue of the dumb shall be free," Is. xxxv. 4. All which are the very things that Jesus did, as proof of his being Redeemer.

Second, Because the works which Jesus did were done in the name of God the Father, on purpose to prove that he was the Messiah. Thus when "the Jews came round about him, and said to him, How long dost thou hold our souls in suspense; if thou be Christ, tell us plainly? Jesus answered them, I speak to you, and you believe not; the works that I do in the name of my Father, give testimony of me," Jo. x. 24. Now it is impossible that Almighty God should allow any miracles to be wrought in his name in favor of falsehood.

Third, Because the works he did were such, as none but God alone could perform; and therefore he appeals to them as the highest proofs that he is the Son of God. "Do you say," says he, "of him whom the Father hath Sanctified, and sent into the world, thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not; but if I do, though you will not believe me, believe the works, that you may know and believe the Father is in me, and I in the Father," Jo. x. 36. "The works," says he again, "which the Father hath given me to perform, the works themselves which I do,

give testimony of me that the Father hath sent me; and the Father himself who hath sent me, hath given testimony of me," Jo. v. 36. Also, "The words that I speak to you, I speak not of myself. But the Father who abideth in me, he doth the works. Believe you not that I am in the Father, and the Father in me? otherwise believe for the very work sake," Jo. xiv. 10. Lastly, because Christ declares that the Jews were inexcusable for not believing him on so glaring a proof as his miracles were. "If I had not come and spoken to them they would not have sin; but now they have no excuse for their sin. He that hateth me, hateth my Father also. If I had not done among them the works that no other man hath done, they would not have sin; but now they have both seen and hateth both me and my Father," Jo. xv. 22.

PASSION AND DEATH.

Q. How long did Jesus Christ continue in his public ministry?

A. For about three years; and then he delivered himself up to the will of his enemies to be put to death for the sins of the world.

Q. How did this happen?

A. From the beginning of his public life; the chief priests and princes of the Jews had conceived an implacable hatred against him; the sanctity of his life, the purity of his doctrine, and the splendor of his miracles, which gained him the hearts of all the people, embittered theirs with the most malignant envy, and they continually sought an opportunity to destroy him.

Q. How could they destroy or hurt him, who was God as well as man, and had all creatures at his command?

A. So long as he pleased, they could not touch a hair of his head; for though "they sought to apprehend him; yet no man laid hands upon him, because his hour was not yet come," Jo. viii. 20. But, when his own time was come, he said to his disciples in the garden, "It is enough, the hour is come; behold the Son of Man shall be betrayed into the hands of sinners," Mark xiv. 41. And when he was taken in the garden, he said to his enemies, "This is your hour, and the power of darkness," Luke xxii. 53.; that is, the hour in which he was pleased to deliver himself up to their will; for, as St. Paul assures us, Christ loved us, and delivered himself up for us an oblation and a sacrifice to God,

for an odor of sweetness,'' Ephes. v. 2. St. Peter also declares, that "he delivered himself to him that judged him unjustly,'' 1 Pet. ii. 23. and Christ himself declared to Pilate, "Thou shouldst not have any power against me, unless it were given thee from above,'' Jo. xix. 11.

Q. When, therefore, his hour was come, what did he suffer for us?

A. To show the greatness of his love for us, and the plenteous redemption which he brought us, he was pleased to suffer, during his passion, every kind of torments with which human nature could be afflicted. He suffered in his soul, in his body, in his goods, in his honor, in his reputation. He suffered in all his senses, and in all his members; he suffered from all kind of persons, from the highest to the lowest, all were combined against him; he suffered also from his own friends, being betrayed by one of his bosom friends, denied by another, and forsaken by all the rest.—Having gone through all these different torments, with the most amazing patience, meekness, and charity, at last, to crown the whole, he was nailed to a disgraceful cross, and died a cruel and ignominious death, between two thieves; as is related at large in the four gospels.

PURGATORY.

Q. What became of him after his death?

A. Death is the separation of the soul from the body; and to assure us that Christ died a true and real death for us, all the four gospels declare, that after hanging in torments on the cross for three long hours, "He bowed down his head, and gave up the ghost,'' Jo. xix. 30.; that is, gave up his soul, and died. Now, after his death, "Joseph of Arimathea, who also himself was a disciple of Jesus, went to Pilate, and begged the body of Jesus, and Pilate commanded that the body should be delivered; and Joseph taking the body, wrapt in a clean linen cloth, and laid it in his own new monument, which he had hewn out in a rock, and he rolled a great stone to the door of the monument, and went his way,'' Matth. xxvii. 57. In what manner this was done, is thus related by St. John. And Nicodemus "also came, he who at first came to Jesus by night, bringing a mixture of myrrh and aloes, about a hundred pound weight. They took, therefore, the body of Jesus, and wound it in linen cloths with the spices, as the manner of the Jews is to bury. Now there was a garden in the place where he was crucified, and in the

garden a new sepulchre, wherein no man had yet been laid: there they laid Jesus; because the sepulchre was nigh at hand,'' Jo. xix. 39.

Q. And what became of his soul when it left his body?

A. It descended into hell; which word, in the original Hebrew language, is *sheol,* and signifies *a place below,* or in the bowels of the earth. It is thus interpreted by St. Paul, when he said, that ''Christ descended to the lower parts of the earth,'' Ephes. iv. 9. And, therefore, hell is applicable to all the different places that are there.

Q. How many places does the scripture point to us, as in the bowels of the earth, which go by the general name of *hell?*

A. Chiefly these three, *First,* The place of the damned, which is also called in scripture *Gehenna,* and the *abyss,* or *bottomless pit,* and *hell-fire;* this is hell properly so called, as being the deepest of all, and at the greatest distance from heaven. St. John, describing a vision he had of this place, says, that when ''a star that fell from heaven opened the bottomless pit, the smoke of the pit arose, as the smoke of a great furnace,'' Rev. ix. 2. And again, ''the beast—shall come out of the bottomless pit, and go into destruction; and the inhabitants of the earth shall wonder,'' Rev. xvii. 8.

Second. The prison of Purgatory, where the souls of those ''who have not made agreement with their adversary, whilst in the way with him; and therefore, are cast into this prison,'' are detained till they are cleansed from all smaller stains and imperfections, and have fully satisfied for what they owe to their adversary, the Divine Justice, by ''paying the utmost farthing,'' Matth. v. 26.

Third. The prison of Limbus, where the souls of those saints were detained, who died before Christ came into the world. To this last place it was, that the soul of Christ descended at his death, to preach redemption to these blessed souls, to free them from their long captivity, and carry them up with him to heaven.

Q. Had none of the ancient saints gone to heaven at their death?

A. They had not; and this is expressly declared by Jesus Christ himself, who, in his conversation with Nicodemus, says, ''No man hath ascended into heaven, but he that descended from heaven, the Son of Man, who is in heaven.'' Jo. iii. 13. In which words he positively says, that at that time when he was speaking, no man had ever gone to heaven, but he himself alone, who he calls ''the Son of Man,'' and whose blessed

soul, from its union with the Divine Nature, was always in heaven, that is, was always enjoying the clear vision of God. This is also declared by St. Peter, in his first sermon to the Jews, after receiving the Holy Ghost; where, proving the ascension of Jesus Christ to the right hand of God, from this prophecy of David, "the Lord said to my Lord, Sit thou at my right hand," he shows that this prophecy could not be understood of David himself; "for," says he, "David did not ascend to heaven," Acts ii. 34. Now, if David did not ascend to heaven, neither did any other who died before our Savior. And St. Paul, speaking of all the saints before Christ, expressly affirms, that "All these being approved by the testimony of faith, received not the promise, God providing some better thing for us, that they should not be perfected without us," Heb. xi. 39, 40.

Q. Are we not told in scripture that Elijah was taken up to heaven when he left this world?

A. As all the places beneath us in the bowels of the earth go by the general name of *Hell;* so, in scripture language, all the places above us go by the general name of *Heaven.* Hence St. Paul tells us, that he was "taken up to the third heaven," 2 Cor. xii. 2.; which shows that there are different places above that go by that name. Now the most noble of all these is that glorious heaven where God shows himself in all his majesty and beauty to the blessed; for the scripture tells us that Christ, at his ascension, "is set on the right hand of the throne of Majesty in the heavens," Heb. vii. viii. 1. "At the right hand of God," Rom. viii. 34. Of which throne he himself says "To him that shall overcome, I will give to sit with me in my throne, as I have overcome, and am set down with my Father in his throne," Rev. iii. 21. Before which throne, St. John saw a great multitude, "which no man could number, standing in the sight of the Lamb;" and adds, that "they are before the throne of God, and serve him night and day in his temple," and that "they shall no more hunger nor thirst, neither shall the sun fall on them, nor any heat; for the Lamb, which is the midst of the throne, shall rule them, and lead them to the living fountains of water, and God shall wipe away all tears from their eyes, Rev. vii. Now that this heaven of heavens is above all other places that go by the name of heaven, St. Paul assures us, when he says that the place to which Christ ascended was

"above all the heavens," Eph. iv. 10. When, therefore, our Saviour declares, that "no man hath ascended into heaven" before him, he means the highest heaven, where God is seen and enjoyed by the blessed; where he himself, as man, always was, in this sense, that he enjoyed the beatific vision, by reason of his union with the Divine Nature; but Elijah, and also Enos, were only taken up to some of the lower heavens, where they shall remain till the last days, when they shall come again, and be put to death by antichrist; but where they do not enjoy the vision of God.

Q. Why had no man gone to that heaven where God is seen and enjoyed, before Christ?

A. Because the gates of heaven were shut to man by Adam's sin, and could not be open to us till the price of our redemption should be paid, which was the blood of Jesus shed upon the cross.

Q. Were these blessed gates opened again to man when that price was paid?

A. Yes they were; and hence in the hymn called *Te Deum*, acknowledged and used by the church,

> "OLD TYRANT DEATH, DISARMED; BEFORE THEE FLEW
> THE BOLTS OF HEAV'N, AND BACK THE FOLDINGS DREW,
> TO GIVE ACCESS AND MAKE THE FAITHFUL WAY."

Q. What is that place called in which the souls of the saints were detained, who had died before our Saviour had paid the price of our redemption?

A. In the Creed and in the scripture, it is called by the general name of *Hell*. Thus, when Jacob believed that his son Joseph was dead, and that a wild beast had devoured him, he said in his grief, "I will go down to my son into hell mourning," Gen. xxxvii. 35.; where it is evident that, by the word *hell*, he could not mean the grave, since he believed that his son was devoured by a wild beast; and, therefore that even his body was not in the grave, much less his soul; and he says, he "would go down to him," to be with him, to be where he was, to enjoy his company. The same language was spoken by Joseph's brethren when he wanted to detain Benjamin, that, if they should return with them to their father, "thy servants," said they, "shall

bring down his gray hairs with sorrow into hell,'' Gen. xliv. 31. It is also in scripture called the ''lower part of the earth;'' so St. Paul, speaking of Christ's going down to this place, says, ''He descended to the lower parts of the earth,'' Eph. iv. 9. Hence, when the soul of Samuel appeared to the witch of Endor, and she was astonished and cried out, Saul asked her, ''What hast thou seen? The woman answered, I saw a god ascending out of the earth. And he said, What form is he of? and she said, An old man cometh up, and he is covered with a mantle—And Samuel said to Saul, Why hast thou disturbed my rest, that I should be brought up?'' I Kings (or Samuel) xxviii. 13. Which expressions show that the place of rest where the soul of Samuel had been, was in the bowels of the earth. The wise man also, giving the praises of Samuel, concludes thus, ''And after this he slept, and he made known to the king, and showed him the end of his life, and he lifted up his voice from the earth in prophecy,'' Ecclus. xlvi. 23. *Lastly,* It is called in scripture *Abraham's bosom,* because it was a place of rest and peace; for the blessed souls there had no sufferings, but rather were comforted after all their sufferings in their mortal life. Thus the rich glutton in hell, ''lifting up his eyes when he was in torments, he saw Abraham afar off, and Lazarus in his bosom—And Abraham said to him, Son, remember that thou didst receive good things in thy lifetime, and likewise Lazarus evil things; but now he is comforted, and thou art tormented,'' Luke xvi. 22. Finally, in the language of the church; this place is called *Limbus,* to distinguish it from the hell of the damned, and from Purgatory.

Q. How does it appear that Christ went down to this place?

A. The Creed affirms, that, at his death ''he descended into hell.'' Christ himself expressly foretold it when he said, ''As Jonas was in the whale's belly three days and three nights; so shall the Son of Man be in the heart of the earth three days and three nights,'' Matth. xii. 40. St. Paul also declares it thus, ''Now that he ascended, what is it, but because he also descended first into the lower parts of the earth,'' Ephes. iv. 9. And St. Peter assures us, that, ''in his spirit, he went and preached to those spirits who were in prison,'' 1 Pet. iii. 19.

Q. For what purpose did Christ descend to this place?

A. *First,* That he might preach the gospel to these holy souls, and bring them happy tidings that the price of their redemption was

paid, and the time of their deliverance was come, which they had for so long a time desired with so much ardor. Thus St. Peter having told us, that "he went and preached to those spirits that were in prison," 1 Pet. iii. 19, a little after adds, "That the gospel was preached also to the dead, that they might be judged indeed, according to men, in the flesh, but may live according to God in the spirit," 1 Pet. iv. 6. And this the Divine Wisdom, God the Son, foretold long before, by the mouth of the wise man, saying, "I—wisdom—will penetrate to all the lower parts of the earth, and will behold all that sleep, and will enlighten all that hope in the Lord," Ecclus. xxiv. 45.

Secondly, That he might deliver those blessed souls from their long imprisonment in which they had been detained, as was foretold by the prophet, saying, "Thou also by the blood of thy testament hast sent forth thy prisoners out of the pit wherein is no water," Zachar. ix. 11.

Thirdly, To carry them up with him to heaven, at his ascension, as the first fruits of his redemption, and the triumphs of his victory over sin and death, as was foretold by David, saying, "Thou hast ascended on high, thou hast led captivity captive," Ps. lxvii. 19.; which prophecy is also cited by St. Paul, Ephes. iv. 8., who also says, that after his death, "having spoiled principalities and powers, he made a show of them confidently, triumphing openly over them in himself," Coloss. ii. 15.

Q. Did his presence occasion great joy to those holy souls?

A. Most undoubtedly. These holy souls had nothing more at heart than to be delivered out of their long confinement, and admitted to the clear sight and enjoyment of God. This was the great object of all their desires; and the delay of this was the only thing that could give them any pain, according to that of the wise man, "Hope that is deferred afflicteth the soul," Prov. xiii. 12. But, as it is there immediately added, "Desire when it cometh is a tree of life;" so the sight of the Redeemer coming in among them, he beholding the beauty of his Divine presence, and getting from him the happy tidings that their redemption was paid, and the day of their release was come, was indeed a tree of life to them, filled them with the most exquisite joy and gladness, and turned their dreary prison into a paradise of delight, according to what our Saviour said to the good thief upon the

cross, "This day thou shalt be with me in Paradise;" because he was, at his death to follow Jesus Christ to this place, and there enjoy his Divine presence, and all the fruits of his redemption.

THE RESURRECTION OF CHRIST.

Q. How long did Christ continue dead?

A. Part of three days, to wit, from Friday about mid afternoon, till Sunday morning.

Q. On the third day after his death, what did he do?

A. He rose again from the dead; that is, his blessed soul by his own Divine power, returned into his body, was re-united to it, and raised it to life again; "I lay down my life," said he, "that I may take it up again. No man taketh it away from me, but I lay it down of myself; and I have power to lay it down, and I have power to take it up again," Jo. x. 17. And when the Jews asked a sign from him of his authority for cleansing the temple of those who profaned it, "Jesus answered and said to them, Destroy this temple, and in three days I will raise it up—But he spoke of the temple of his body; when, therefore, he was risen again from the dead his disciples remembered that he said this," Jo. ii. 19. The history of what happened at this great event is thus given by St. Matthew; "And behold there was a great earthquake; for an angel of the Lord descended from heaven, and coming, rolled back the stone, and sat upon it: and his countenance was as lightning, and his raiment as snow; and for fear of him the guards were struck with terror and became as dead men.—And the angel answering said to the women, Fear not you, for I know that you seek Jesus who was crucified: He is not here, for he is risen, as he said. Come and see the place where the Lord was laid," Matth. xxviii. 2.

Q. Is the resurrection of Jesus an important article of the Christian faith?

A. It is one of the most important and fundamental articles of the Christian religion, and the ground-work and proof of all the rest. Hear how St. Paul speaks of it on occasion of some that denied the resurrection of the dead, in order to confirm and show the importance of this article of our faith: "I deliver to you first of all what I also re-

ceived, how that Christ died for our sins, according to the scriptures: and that he was buried and rose again according to the scriptures; and that he was seen by Cephas, and after that by the eleven; then was he seen by more than five hundred brethren at once, of whom many remain until this present, and some are fallen asleep—Last of all, he was seen also by me.—Now, if Christ be preached that he rose again from the dead, how do some among you say that there is no resurrection of the dead, for if there be no resurrection of the dead, then Christ is not risen again. And if Christ be not risen again, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God, because we have given testimony against God, that he hath raised up Christ, whom he hath not raised up, if the dead rise not again; for if the dead rise not again, neither is Christ risen again; and if Christ be not risen again, your faith is vain, for you are yet in your sins—But now Christ is risen from the dead, the first fruits of them that sleep." Cor. xv. 3.

Q. How comes the resurrection of Christ to be of so great importance to the Christian faith?

A. Because it is of the most convincing proof that Jesus Christ is the Son of God, and that his doctrine is divine and true. For, *First,* During his public ministry, he often foretold that he would be put to death, but that he would rise again the third day: "I lay down my life" said he, "that I may take it up again," Jo. x. 17. "From that time forth Jesus began to show to his disciples that he must go to Jerusalem, and suffer many things from the ancients, and the scribes, and chief priests, and be put to death, and the third day rise again," Matth. xvi. 21. "And Jesus said to them, The Son of Man shall be betrayed into the hands of men, and they shall kill him, and the third day he shall rise again," Matth. xvii. 21. Now this prediction was spread among the people before his death, insomuch that, after he was laid in the grave, "the chief priests and the Pharisees came together to Pilate, saying, Sir, we have remembered that that seducer said, while he was yet alive, After three days I will rise again. Command, therefore, the sepulchre to be guarded till the third day, lest his disciples come and steal him away, and say to the people, he is risen from the dead, so the last error shall be worse than the first. Pilate said to them, Go guard it as you know; so they departing made the sepulchre sure, seal-

ing the stone, and setting guards,'' Matth. xxvii. 62. Seeing, then, that he did rise again as he had foretold, this evidently shows that he is the very person whom he called himself, the Messiah, the Son of God, made man for the redemption of the world; for who other but God could raise himself to life? who other but God could foretell beforehand that he was to do so?

Second, When the Pharisees pressed him to give them a sign of his being the Messiah, and of the authority by which he acted, he referred them to his resurrection, as the most convincing sign of any: ''An evil and adulterous generation,'' said he, ''seeketh for a sign; and a sign shall not be given it but the sign of Jonas the prophet: for as Jonas was in the whale's belly three days and three nights, so shall the Son of Man be in the heart of the earth three days and three nights,'' Matth. xii. 39. ''Destroy this temple of my body and in three days I will raise it up again,'' Jo. ii. 19.

Third, Because the Apostles were most assiduous and earnest in establishing this point as the most essential article of Christianity, and alone sufficient to convince the world of the truth of it. This was the great scope of their preaching, and the miracles they wrought were chiefly intended to confirm and establish this article. Thus, when St. Peter cured the lame man, he said to the people, ''But the author of life you killed, whom God hath raised from the dead, of which we are witnesses, and his name, through the faith of his name, hath made this man strong,'' Acts iii. 15. Again, ''with great power did the Apostles give testimony of the resurrection of Jesus Christ our Lord,'' Acts iv. 33. And in the first sermon which St. Peter preached to the Jews on Pentecost, after the coming of the Holy Ghost, at which no less than three thousand were converted, he insists in a particular manner on this article, and proves it from the phophecy of David, which he cites at large, and especially from these words: ''Thou wilt not leave my soul in hell, nor suffer thy holy one to see corruption;'' on which he speaks thus: ''Him God hath raised up, having loosed the sorrows of hell, as it was impossible that he should be holden by it.'' Then reciting the prophecy, he goes on, ''Whereas, therefore, he (*David*) was a prophet—foreseeing he spoke of the resurrection of Christ, for neither was he left in hell, neither did his flesh see corruption. This Jesus hath God raised up again, whereof all we are witnesses,'' Acts ii.

Q. How long did Christ continue upon earth after his resurrection?

A. For the space of forty days, and then he ascended up, in a glorious manner, into heaven, in the sight of his apostles and other disciples, of which the scripture gives this account: "He showed himself alive (*to them*) after his passion, by many proofs, for forty days, appearing to them, and speaking of the kingdom of God, and eating with them," Acts i. 3. And on the fortieth day, after having instructed them in all the mysteries of his kingdom, "opening their understandings that they might understand the scriptures," Luke xxiv. 45. he gave them commission to preach the gospel to all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," Matth. xxviii. 19.; and power to work all miracles in confirmation of their doctrine, Mark vi. 17. He then, "led them out as far as Bethania, and lifting up his hands, he blessed them; and it came to pass, whilst he blessed them, that he departed from them, and was carried up into heaven," Luke xxiv. 50.; and a cloud received him out of their sight. "And while they were beholding him going up to heaven, behold two men stood by them in white garments, who also said, Ye men of Galilee, why stand you looking up to heaven? this Jesus, who is taken up from you into heaven, shall so come as ye have seen him going up to heaven," Acts. i. 9.

THE ASCENSION OF OUR LORD.

Q. Why did Christ ascend to heaven?

A. *First,* To take possession, even as man, of that eternal glory which his Father had prepared for him in heaven, as the reward for all he had done and suffered for his Father's glory, and in obedience to his will, according to what he said himself to the two disciples going to Emaus, "Ought not Christ to have suffered these things, and so to enter into his glory?" Luke xxiv. 26. How great this glory was, he also shows by the prayer he made to his Father, when he said, "I have glorified thee on earth, I have finished the work which thou gavest me to do, and now glorify me, O Father, with thyself, with the glory which I had, before the world was, with thee," Jo. xvii. 4. To receive this Divine, this infinite glory, Jesus Christ "ascended above all the heavens," Eph. iv. 10.; his Father "setting him at his own right hand in the heavenly places, above all principality and power, and virtue

and dominion, and every name that is named not only in this world, but also in that which is to come, and he hath put all things under his feet,'' Ephes. i. 20.; and bestowed the highest dignities upon him, suitable to that immense glory which he enjoys, and conformable to all he did and suffered in obedience to his Father's will.

Second, To prepare a place in his kingdom for all his faithful followers, and draw up our hearts to heaven after him. Thus comforting his apostles, who were in great affliction at the news of his going to leave them, he said, ''Let not your hearts be troubled—in my Father's house there are many mansions; if not, I would have told you, that I go to prepare a place for you. And if I shall go and prepare a place for you, I will come again and take you to myself, that where I am you also may be,'' Jo. xiv. 1. And in his prayer for his followers, he says to his Father, ''Father, I will that where I am they also whom thou hast given me may be with me, that they may see my glory which thou has given me,'' Jo. xvii. 24.

Q. What are these dignities which Jesus Christ, ''as man, is honored with in heaven by ''his Father?''

A. Chiefly these following:

First, His very name itself; for as ''He humbled himself, becoming obedient unto death, even the death of the cross, therefore God hath exalted him, and hath given him a name which is above every name, that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth, and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father,'' Phil. ii. 8.

Second, The royal dignity of being King over all creatures, with the most absolute power and dominion over them. This he foretold by the royal prophet, saying, ''I am appointed King by him over Zion his holy mountain.—The Lord said to me—ask of me and I will give thee the Gentiles for thy inheritance, and the utmost parts of the world for thy possession, and thou shalt rule them with a rod of iron,'' Ps. ii. 6. ''He shall have dominion from sea to sea, and from the river unto the ends of the earth,'' Ps. lxxi. 8. And in the gospel he says to his Apostles, ''All things are delivered to me by my Father,'' Matth. xi. 27.; ''all power is given unto me in heaven and in earth, Matth. xxiii. 18. And to his Father he says, ''Father—glorify thy Son, that

thy Son may glorify thee, as thou hast given him power over all flesh," Jo. xvii. 2. Hence St. Peter concludes his first sermon to the Jews thus: "Therefore let all the house of Israel know most assuredly, that God hath made this same Jesus whom you have crucified, both Lord and Christ," Acts ii. 36.; and in his epistles he says, that "he is on the right hand of God swallowing down death, that we might be made heirs of life everlasting; being gone into heaven, the angels, and powers, and virtues, being made subject to him," 1 Pet. iii. 22. St. Paul also assures us that to this end Christ died and rose again, that he might be Lord both of the dead and of the living," Rom. xiv. 9. And how great and tremendous his majesty is, appears from this description given of him by St. John: "And I saw heaven opened, and beheld a white horse, and he that sat upon him was called Faithful and True, and with justice does he judge and fight: and his eyes were as a flame of fire, and on his head were many crowns, and he hath a name written which no man knoweth but himself; and he was clothed with a garment sprinkled with blood, and his name is called *The word of God*—And out of his mouth proceeded a sharp two-edged sword, that with it he may strike the Gentiles; and he shall rule them with a rod of iron; and he treadeth the wine-press of the fierceness of God the Almighty: and he hath on his garment and thigh written *King of kings, and Lord of lords,*" Rev. xix.

CHRIST THE HEAD OF THE CHURCH.

Q. What are the other dignities of Jesus Christ?

A. They are, *First,* That he is the head of the church, which is his body, and of which we all are members: He hath put all things under his feet, and "hath made him head over all the church, which is his body," Eph. i. 22. "That—we may in all things grow up in him, who is the head, even Christ, from whom the whole body, compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body," Eph. iv. 15. "We being many, are one body in Christ, and members one of another," Rom. xii. 5. "Now you are the body of Christ, and members of member;" 1 Cor. xii. 27. "Christ is the head of the church; he is the Saviour of the body—Christ cherisheth the church,

for we are members of his body, of his flesh, and of his bones,'' Eph. v. 23, 30. ''For he is the head of the body, the church, who is the beginning, the first-born from the dead, that in all things he may hold the primacy,'' Col. i. 18.

Second, He is the sovereign Judge of all mankind; ''neither doth the Father judge any man, but hath committed all judgment to the Son, that all men may honour the Son as they honour the Father—and he hath given him authority to execute judgment, because he is the Son of Man,'' John v. 22, 27. Hence St. Peter declares, that he and the other apostles received an express command from God, to preach to the people, and to testify, that he (*Christ*) it is, who is appointed by God to be the judge of the living and of the dead,'' Acts x. 42.

Q. In what manner does Christ perform the office of Head of his Church?

A. In several ways, but particularly these following:

First, By the continual protection of his Divine providence; of which the royal prophet says, ''Behold he shall neither slumber nor sleep that keepeth Israel. The Lord is thy keeper; the Lord is thy protection upon thy right hand. The sun shall not burn thee by day, nor the moon by night; the Lord keepeth thee from all evil,'' Psal. cxx. 4. And Zacharias, speaking of the glories of the church, and the providence of God over her, says, ''I will raise up thy sons, O Sion, above thy sons, O Greece, and I will make thee as the swords of the mighty; and the Lord God shall be seen over them—and the Lord of hosts will protect them—the Lord their God shall save them in that day,'' Zach. xiii. ''In that day shall the Lord protect the inhabitants of Jerusalem, and he that hath offended among them shall be as David (*to wit, shall return to God by sincere repentance as David did,*) and the house of David as that of God, as an angel of the Lord in their sight. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and prayers,'' Zach. xii. 8. Now this continual protection is exercised by ordering and disposing all things for the good of his church, and the sanctification of her members, establishing her in justice and judgment, defending her from all her enemies, preserving her in peace, and increasing her dominion to the utmost bounds of the earth;

all of which was foretold by the prophets many ages before Christ came into the world. Thus, "of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it with justice and with judgment, from henceforth, even for ever. The zeal of the Lord of hosts will perform this," Is. ix. 6. "Fear not for thou shalt not be ashamed; neither be thou confounded, for thou shalt not be put to shame—For thy maker is thine husband, the Lord of hosts is his name; and thy Redeemer, the holy One of Israel, the Lord of the whole earth shall he be called.—And thou shalt be founded in justice: depart far from oppression, for thou shalt not fear, and from terror, for it shall not come near thee—No weapon that is formed against thee shall prosper, and every tongue that resisteth thee thou shalt condemn," Is. liv. "I will make thee to be an everlasting excellence, a joy unto generation and generation; and thou shalt sup the milk of the Gentiles, and thou shalt be nursed with the breasts of kings, and thou shalt know that I am the Lord thy Saviour and thy Redeemer, the mighty One of Jacob," Is. lx. "This shall be the covenant that I will make with the house of Israel, after those days, saith the Lord, I will give my law in their bowels, and I will write in their heart; and I will be their God, and they shall be my people," Jer. xxxi. 33. These and many other such glorious promises made to the church, Jesus Christ fulfils as head of the church, by his Divine providence, watching over her at all times, "loving her and cherishing her," as St. Paul expresses it, Eph. v. 25, 29.

Second, By the continual communication of his Divine grace to all her members, according to her wants and necessities; for, "To every one of us is given grace according to the measure of the giving of Christ," Eph. iv. 7. And, "of his fulness we have all received, and grace for grace," John i. 16. He being always ready on his part to communicate his grace to their souls, to beautify, nourish, and enliven them, and to enable them to bring forth good fruit in abundance; just as the trunk of the tree always sends forth the nourishing fruit to all its branches, in order to beautify them with leaves and flowers, and enable them to produce good fruit in its season: and this is the similitude which Christ himself makes use of to explain this matter to us, when he says, "Abide in me and I in you; as the branch cannot bear fruit itself, unless it abide in the vine, neither can you unless you abide

in me. I am the vine, you the branches; he that abideth in me and I in him, the same beareth much fruit," John xv. 4.

Third, By the special protection which he has over her pastors, who are her principal members, and to whom the care of all the others is committed. Over these he watches with a most particular providence, to assist them in the important office of preserving and propagating the great truths of his holy Faith, and conveying them pure and undefiled to the latest posterity; for this purpose he has passed his sacred promise, that he himself, "will be with them all days, even to the consummation of the world," Matt. xxviii. 20. And, soon after his ascension into heaven, he sent down his holy spirit upon them, "the Spirit of Truth, on purpose that he might abide with them for ever, and teach them all truth," John xiv. 16, 17; and xvi. 13.

Q. In what manner did the Holy Ghost first come down upon the Apostles and Christians?

A. Ten days after our Savior went to heaven, during which time the Apostles, and other disciples, "continued with one accord in prayer, with Mary, the mother of Jesus, and with his brethren," Acts i. 14. "When the days of Pentecost were accomplished—suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting; and there appeared to them parted tongues, as it were of fire, and sat upon every one of them. And they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak," Acts ii. 1.

THE SPIRIT OF TRUTH.

Q. What were the principal ends for which our Savior sent the Holy Ghost to his church?

A. The scripture points out these following:

First, To comfort her members in all their distresses and afflictions; "I will ask the Father," says he, "and he will give you another Comforter, the Spirit of Truth, whom the world cannot receive, because it seeth him not, nor knoweth him; but you shall know him, because he shall abide with you and be in you," John xiv. 16.

Second, To purify and cleanse them from their sins, and strengthen their souls against all temptations; "but you are washed, but you are

sanctified, but you are justified in the name of the Lord Jesus Christ, and in the Spirit of our God," 1 Cor. vi. 11.; "for the law of the spirit of life in Christ Jesus hath freed me from the law of Sin and Death—that the justification of the law might be fulfilled in us who walk not according to the flesh but according to the Spirit—likewise the flesh helpeth our infirmity," Rom. viii. 2, 4, 26.

Third, To teach and enable them to pray, by which they may obtain all good things from God; for we know not what we should pray for as we ought, but the Spirit himself asketh for us with unspeakable groanings; and he that searcheth the hearts, knoweth what the Spirit desireth, because he asketh for the saints according to God, Rom. viii. 26.

Fourth, To adorn their souls with divine charity, or the love of God, and with all manner of virtues, "because the charity of God is poured abroad in our hearts by the Holy Ghost, who is given to us," Rom. v. 5; and "and the fruit of the Spirit is charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity," Gal. v. 22.

Fifth, To enlighten their understandings with the knowledge of heavenly things; for "the things that are of God no man knoweth, but the Spirit of God; now we have received not the spirit of this world, but the Spirit that is of God, that we may know the things that are given us from God," 1 Cor. ii. 11. And "the Comforter," says our Savior, "the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you," John xiv. 26. Hence he is called by Isaias, "the Spirit of wisdom, and of understanding, counsel, and fortitude, the spirit of knowledge and of godliness, and the Spirit of the fear of the Lord," Isai. xi. 2, which are the sevenfold precious graces which that Divine Spirit bestows upon those in whom he dwells, in such measure and proportion as he feels fitting, and the disposition of their souls is capable of receiving.

Sixth, To raise them up to the glorious dignity of being the appointed children of God, "for whosoever are led by the Spirit of God, they are the sons of God: for you have not received the spirit of bondage again in fear; but you have received the spirit of adoption of sons whereby we cry, Abba, (Father;) for the Spirit himself giveth testimony to our spirit, that we are the sons of God," Rom. viii. 14. So that

"if any man have not the Spirit of Christ, he is none of his," Ibid. 9.

Seventh, To make them the temples of God and of his holy Spirit: "Know ye not that you are the temple of God, and that the Spirit of God dwelleth in you; but if any man violate the temple of God, him God will destroy; for the temple of God is holy, which you are," 1 Cor. iii. 16. "Know you not that your members are the temple of the Holy Ghost, who is in you, whom you have from God, and that you are not your own?" 1 Cor. vi. 19.

Eighth, To bear witness to, and give testimony of Jesus Christ; for, says our Saviour, "when the Comforter cometh, whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, he shall give testimony of me, and you shall give testimony, because you are with me from the beginning," John xv. 26. Now the apostles gave testimony of Jesus Christ, because they declared to the world, as eye-witnesses, what they knew concerning him, and the truths they had heard from him. And the Holy Ghost gave testimony of Jesus Christ, by confirming what the apostles preached, with numberless miracles, which he wrought through them; for, "by the hands of the apostles were many signs and wonders wrought among the people—insomuch that they brought the sick into the streets, and laid them on beds and couches, that when Peter came, his shadow at least might overshadow them, and they might be delivered from their infirmities," Acts v. 12, 15. Hence St. Paul declares, that "he was the minister of Christ Jesus among the Gentiles—by the virtue of signs and wonders in the power of the Holy Ghost," Rom. xv. 16, 19.; that "his speech and his preaching was not in the persuasive words of human wisdom, but in the showing of the Spirit and in power, that our faith might not stand on the wisdom of men, but on the power of God," 1 Cor. ii. 4.; that though he himself was nothing, yet the signs of his apostleship were wrought in all patience, in signs and wonders and mighty deeds," 2 Cor. xii. 11, 12. "And that his Gospel was not in word only, but in power also, and in the Holy Ghost, and in much fulness," 1 Thes. i. 5.; for this is the way that the Holy Ghost gave testimony to, or confirmed the doctrine of Christ, preached by the pastors of his church, according to that, "the Lord gave testimony to the word of his grace, granting signs and wonders to be done by their hands," Acts xiv. 3.; and "they going forth preached every where, the Lord working with all, and con-

firming the world with signs that followed,'' Mark xvi. 20.; for, ''the testimony of Jesus is the Spirit of prophecy,'' Rev. xix. 10.; which is one of the greatest of miracles. Now, the Holy Ghost bestows these miraculous powers to whom and in what manner he pleases; to some he gives one kind, to others another, as St. Paul observes at large, 1 Cor. xii.; but ''the manifestation of the Spirit is given to every one unto profit,'' verse 7.; and ''all these things the same Spirit worketh, dividing to every one according as he will,'' verse 11.

Lastly, One of the principal ends for which Christ sent down his Holy Spirit upon his church was, to confirm her and establish her forever, building her upon the rock of his divine protection, so that the gates of hell shall not prevail against her, Matt. xvi. 18.; ''to abide with her for ever, and teach her all truth,'' John xiv. 14.; and to enable her to preserve the purity of the doctrine of Jesus Christ unstained, unaltered, uncorrupted, to the end of ages; so that the words once put into her mouth, should never depart from her to the end of time, according to that glorious promise made by the Almighty God, many ages before, and recorded by the prophet Isaias, of the continual assistance of his Holy Spirit, and preservation of the doctrine of the Redeemer for ever: ''And there shall a Redeemer come to Sion, and to them that return from iniquity in Jacob, saith the Lord: my spirit that is in thee, and my words which I have put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever,'' Isa. lix. 20.

THE APOSTLES AND FIRST CHRISTIANS.

Q. Did the Holy Ghost produce all these glorious effects in the Apostles and first Christians, when he came upon them?

A. He did in a most eminent degree: for, *First,* Immediately upon his descent, the Apostles became altogether new men: of the poor ignorant fishermen that they were before, they were enlightened by that Divine Spirit, with the utmost sublime knowledge of all divine truths, and became the masters and teachers of the whole world. Their hearts were inflamed with an ardent love of God, and zeal for the salvation of souls, and all manner of Christian virtues, humility, meekness, patience, brotherly love, and the like, shone forth in them in the high-

est perfection; whereas before they were afraid to stand by their master in his sufferings, and "all forsook him and fled," when he was taken in the garden; and, during his passion, shut "themselves up, for fear of the Jews." Now they thought it their greatest glory to lay down their very lives for his sake, and went away rejoicing, to be "counted worthy to suffer ignomiuy for the name of Jesus." Such was the fortitude and grace with which the Holy Ghost endowed them!

Second, The Jews themselves, the hardened Jews, who had for three years resisted all the charms of the sanctity, eloquence, and miracles of the Son of God, immediately upon the coming of the Holy Ghost, were converted from their evil ways in great numbers, renounced their errors, adored as their God that Jesus whom a little before they had crucified upon a tree, embraced his heavenly doctrine with all their souls, and became his most zealous followers. No less than three thousand were converted at once on hearing the first sermon St. Peter preached to them, and five thousand at hearing another. Such power and force did the Holy Ghost give to the word, such light and understanding to those who heard it.

Third, The sanctity of their lives, after their conversion, was no less conspicuous than their conversion itself. The account the scripture gives of them is most affecting; "and they were persevering in the doctrine of the Apostles, and in the communication of the breaking of bread, and in prayers—And all they that believed were together, and had all things in common. They sold their possessions and goods, and divided them all according as every one had need; and were continuing daily, with one accord, in the temple—praising God, and having favor with all the people," Acts ii. 42. "And the multitude of the believers had but one heart and one soul; neither did any one say that aught of the things which he possessed was his own, but all things were common to them—for neither was there any one among them that wanted. For as many as were owners of lands and houses sold them, and brought the price of the things they sold, and laid it down before the feet of the Apostles; and distribution was made to every one according as he had need," Acts iv. 32. "And every day they ceased not in the temple, and from house to house, to teach and preach Christ Jesus," Acts v. 42.

Q. By what means may we invite and draw down the Holy Ghost to our souls, so as to receive the blessed effects of his presence?

A. The scripture points out to us these following: *First,* We must live innocent lives, flying from all sin, and all breaches of charity to our neighbor, and all duplicity and deceit; for the Holy Spirit, who is the spirit of "wisdom, will not enter into a malicious soul, nor dwell in a body subject to sins; for the holy spirit of discipline will fly from the deceitful, and will withdraw himself from thoughts that are without understanding, and he shall not abide when iniquity cometh in," Wisd. i. 4.

Second, By self-denial, and mortification of our passions, we must divest ourselves of the wisdom of the flesh; for, "the wisdom of the flesh is death; but the wisdom of the spirit is life and peace; because the wisdom of the flesh is an enemy to God; for it is not subject to the law of God, neither can it be, and they who are in the flesh cannot please God," Rom. viii. 6. Consequently, so long as we willingly adhere to the wisdom of flesh, we cannot expect the spirit of God will come to dwell in us. Now, the wisdom of the flesh is that which esteems and seeks after all the pleasures of the flesh, and in eating and drinking, and all carnal delight and sensual enjoyments, and seeks satisfaction and happiness in them. This, therefore, we must mortify and destroy; for, as the scripture declares, "the sensual man perceiveth not the things that are of the spirit of God; for it is foolishness to him, and he cannot understand," 1 Cor. ii. 14.; and, therefore, "If you live according to the flesh, you shall die; but if by the spirit you mortify the deeds of the flesh, you shall live," Rom. viii. 13.

Third, We must also divest ourselves of the spirit of the world, which bears an essential opposition to the spirit of God. St. Paul shows this opposition, when he says, "we have received not the spirit of this world, but the spirit which is of God," 1 Cor. ii. 12. Nay, our blessed Lord declares, that "the world cannot receive the Comforter, the spirit of truth," Jo. xiv. 17. Again, the scripture assures us that "the wisdom" of this spirit "of the world, is foolishness with God," 1 Cor. iii. 19.; that "the friendship of this world is the enemy of God; whosoever, therefore, will be a friend of this world, becomes an enemy of God," Jas. iv. 4. And the beloved disciple exhorts us in this earnest manner, "Love not the world, nor the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in this world, is the concupiscence of the flesh, and the concupis-

cence of the eyes, and the pride of life, which is not of the Father, but is of the world; and the world passeth away, and the concupiscence thereof,'' 1 Jo. ii. 15. We must therefore mortify all inordinate love of the world, all pride, vanity, and ambition, and all attachment to riches and honors, to all which the spirit of the world strongly inclines and ties us, if we wish the spirit of God should come and dwell in our souls.

Fourth, Another powerful means to draw down this divine spirit to our heart is, to have a sincere love for Jesus Christ, and to give proof of it by keeping his commandments; this being the very condition he requires of us for this purpose. ''If you love me,'' says he, ''keep my commandments; and I will ask the Father, and he will give you another comforter, that he may abide with you for ever, the spirit of truth,'' Jo. xiv. 15.

Fifth, Lastly, by fervent and earnest prayer, we must endeavor to move the Father to send his holy spirit upon us, prayer being a most powerful means for obtaining this holy spirit from the Father; for, ''if you being evil,'' says our Saviour, ''know how to give good gifts to your children, how much more will your Father from heaven give the good spirit to them that ask him?'' Luke xi. 13.

JESUS CHRIST THE SUPREME JUDGE.

Q. In what manner does Jesus Christ exercise the office of judge of the living and the dead?

A. Chiefly in three ways. *First,* While men are in this life, Jesus Christ, as supreme judge, rewards those who serve him faithfully, and improve the talents and graces he gives them, both by the temporal rewards he often bestows upon them, and also by giving them still more abundant graces; according to what is recorded by St. Luke, when he ordered the pound (*a piece of money*) to be taken from the slothful and unprofitable servant, and given to the faithful servant, who had doubled what his Lord had given him, by his diligence and industry; ''To every one,'' says he, ''that hath shall be given, and he shall abound,'' Luke xix. 26. That is, to every one that hath, and makes a good use of what he hath, as that profitable servant did, more shall be given, that he may still more and more abound. In like manner he

punishes those who abuse his graces, both by temporal miseries which he often sends upon them, and especially by withdrawing these graces from them, and leaving them to the hardness of their own hearts, to follow their own inventions, according to what he adds on the same occasion; "and from him that hath not," (that is, who is unprofitable in what he hath, as that slothful servant was) "even that which he hath shall be taken away from him," Ibid. Now to bestow rewards and punishments, is an act of judicial power, and pre-supposes a judgment made of the merits of the persons.

Second, At the particular judgment of each one immediately after death, when the soul shall be presented before the tribunal of Jesus Christ, and receive that sentence from him which his justice sees fit.

Third, At the day of general judgment, when he shall come "with great power and majesty," to judge all mankind, and confirm their eternal doom.

Q. Shall every man be judged immediately on his death?

A. Yes; for the scripture says, "It is easy before God, in the day of death, to reward every one according to his ways; the affliction of an hour maketh one forget great delights, and in the end of a man is the disclosing of his works," Ecclus. xi. 28. And still more expressly, "It is appointed for men once to die, and after this the judgment," Heb. ix. 27. The same truth is also strongly pointed out to us by the parable of the unjust steward, whom his master called to account, and put out of his stewardship at the same instant of time. Now when we die, our stewardship is at end; therefore, then is the time when we must give an account. Besides, it is certain that the rich glutton was condemned to hell immediately at his death, and likewise Lazarus, at his death, was carried by angels to Abraham's bosom, a place of rest and peace; but, to punish, or reward according to justice, necessarily requires a previous act of judgment, which therefore must have happened at the hour of their death to the rich glutton and to Lazarus.

Q. If each one be judged at his death, what need is there of the general judgment at the last day?

A. Several causes are assigned for this, *First,* to vindicate the Divine Providence before all creatures. In this life, "the works of the Most High are glorious, and secret, and hidden," Ecclus. xi. 4. Proud, haughty man, not being able to comprehend them, impiously presumes

to call the conduct of the Almighty to the bar of his human reason, and often proceeds so far in his censures upon it, as sometimes "to say in his heart, there is no God," Psal. xiii. 1; sometimes to deny his Divine Providence and concern about his creatures, and "to say in his heart God hath forgotten, he hath turned away his face, not to see to the end," Psal. x. 11; or to doubt of his providence, by saying, "how doth God know?—he judgeth as it were through a mist; the clouds are his cover, and he doth not consider our things," Job xxii. 13; and sometimes even to deny his justice, and greatly "provoke God, by saying in his heart he will not require it," Psal. x. 13. Nay, the secrets of the Divine providence are so amazing, especially in the adversity of the good, and the prosperity of the wicked, that even holy people are confounded, when they consider it, as David was when he said "Behold these are sinners, and yet abounding in the world, they have obtained riches; and I said, then have I in vain justified my heart, and washed my hands among the innocent—I studied that I might know this thing; it is a labour in my sight, until I go into the sanctuary of God, and understand concerning their last ends." Now it is at the last end, that all this mystery will be discovered; at the general judgment, when God will appear in all his majesty in the presence of all mankind, and when all the wondrous ways of his Divine providence shall be revealed, and his justice manifested in all his doings; for "he hath prepared his throne in judgment; he shall judge the world in equity, he shall judge the people in justice—the Lord shall be known when he executeth judgment," Psal. xi. 8, 17.

Second, To do justice to Jesus Christ himself in his human nature, and to fulfil the promises made to him by his Father for this end; for, whereas "he became a worm and no man, the reproach of men, and the outcast of the people, so that all that saw him laughed him to scorn," Psal. xxi. 7; and was despised, and the most abject of men, a man of sorrows, and acquainted with infirmity," Is. liii. 3, "so as at last to humble himself to death, even the death of the cross," Philip. ii. 8; and suffered all this for the glory of his heavenly Father; justice requires that he who was so much humbled before men, should also be glorified before them according to that promise related by the prophet, "Behold thy servant shall understand, he shall be exalted, and extolled, and exceeding high," Is. lii. 13. This will be done before the whole

universe at the general judgment, as foretold by the same prophet, "Behold my servant, I will uphold him; my elect, my soul delighteth in him; I have given my spirit unto him; he shall bring forth judgment to the Gentiles—he shall bring forth judgment unto truth—he shall set judgment on the earth," Is. xlii. 1. At that great day will fully be accomplished these sacred promises made to him by his Father, "The Lord, said to my Lord, sit thou on my right hand, till I make thy enemies thy footstool. The Lord will send forth the sceptre of thy power out of Sion, rule thou in the midst of thy enemies; with thee is the principality in the day of thy strength, in the brightness of thy saints," Psal. cix. 1; for "this man offered one sacrifice for sins, for ever sitteth on the right hand of God, from henceforth expecting until his enemies be made his footstool," Heb. x. 12. Again, "One in a certain place hath testified, saying—thou hast put all things in subjection under his feet: for, in that he subjected all things to him, he left nothing not subject to him. But now we see not as yet all things subject to him," Heb. ii. 6, 8; But this shall be completely done at the end, at the day of judgment, "when he shall have brought to nought all principality, and power, and virtue, for he must reign until he hath put all enemies under his feet; and the enemy death shall be last destroyed," 1 Cor. xv. 24. At that great day then all things shall be perfectly subjected to him, and at the sacred "name of Jesus every knee shall bow" before him, "of those that are in heaven, and on earth, and under the earth, and every tongue shall confess that the Lord Jesus Christ is in the glory of God the Father," Philip. ii. 10.

Third, To do justice to all his holy saints, that they who in this life have, for his sake, suffered numberless afflictions and calamities before men, might be glorified and rewarded by him before the whole universe, in a manner worthy of himself, and so as to justify, in the eyes of all mankind, the whole of his conduct towards them. At present, by a particular disposition of the Divine providence, the elect of God, who are the righteous, are often confounded with the wicked, and not to be distinguished from hypocrites: his saints, who are the meek and humble of heart, far from being honored and respected, are often despised and insulted: his servants, who are the poor in spirit, instead of being relieved and comforted, are abandoned and neglected. But will it be always so? By no means; "The poor man shall not be

forgotten to the end, the patience of the poor shall not perish for ever," Psal. xix. 12; "thou wilt be a helper to the orphan—the Lord hath heard the desire of the poor; thy ear hath heard the preparation of their heart, to judge for the fatherless and for the humble," Psal. x. 14, 17. At that great day the just shall be separated from the wicked and placed on the right hand of the Judge in great glory; all their glorious virtues and acts of piety shall be manifested to men and angels, and they shall be enriched with eternal treasures; and so admirable will their exaltation be, that their enemies, the wicked, who oppressed and afflicted them in their mortal life, seeing their great glory, shall be troubled with terrible fear, and shall be amazed at the suddenness of their unexpected salvation: saying within themselves, repenting and groaning for anguish of spirit, These are they whom we sometimes had in derision, and for a parable of reproach; we fools esteemed their life madness and their end without honour; behold how they are numbered among the children of God, and their lot is among the saints," Wisd. v. 1, 4. To execute judgment upon the whole man; for at the particular judgment after death, the soul alone is judged; but, as both soul and body are companions, in all man does in his mortal life, it is fitting that, at the resurrection, when both shall be rejoined, both shall be judged, and both together receive their eternal doom.

GENERAL JUDGMENT.

Q. What account does the scripture give of the general judgment?

A. As this is one of the most important truths revealed by God to man, he has been pleased to give a most minute and awful description of every thing concerning it: "The great day of the Lord is near," says the prophet Sophonias, "it is near and exceeding swift, the voice of the day of the Lord is bitter, the mighty man shall there meet with tribulation. That day is a day of wrath, a day of tribulation and distress, a day of calamity and misery, a day of darkness and obscurity, a day of clouds and of whirlwinds, a day of the trumpet and alarm against the fenced cities, and against the high bulwarks; and I will distress men, and they shall walk like blind men, because they have sinned against the Lord, their blood shall be poured out as earth, and their bodies as dung," Soph. i. 14. In like manner the prophet Isaiah

describes it in these awful terms, "Behold the day of the Lord shall come, a cruel day, and full of indignation, and of wrath, and fury, to lay the land desolate, and to destroy the sinners thereof out of it. For the stars of heaven and their brightness shall not display their light; the sun shall be darkened in his rising, and the moon shall not shine with light; and I will visit the evils of the world, and against the wicked for their iniquity, and I will make the pride of infidels to cease, and will bring down the arrogance of the mighty—for this I will trouble the heaven and the earth shall be moved out of her place, for the indignation of the Lord of hosts, and for the day of his fierce wrath," Is. xiii. 9. And how justly it deserves this awful description will appear from the history given of it; whether we consider the signs that will go before the judgment itself, or the sentence of the Judge which shall conclude the whole.

RESURRECTION.

Q. What are the signs that shall go before the day of judgment?

A. The scripture lays them down as follows: "When you shall hear of wars and seditions, be not terrified; these things must come to pass, but the end is not yet presently; nation shall arise against nation, and kingdom against kingdom; and there shall be great earthquakes in divers places, and pestilences and famines, and terrors from heaven, and there shall be great signs," Luke xxi. 9. "Now, all these are the beginnings of sorrows," Matth. xxiv. 8. "And because iniquity hath abounded, the charity of many shall grow cold—and this gospel of the kingdom shall be preached in the whole world for a testimony to all nations, and then shall the consummation come," Ibid. vers. 12, 14. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves. Men withering away for fear and expectation of what shall come upon the whole world," Luke xxi. 25; for, "I will show wonders in heaven and in earth, blood and fire, and vapor of smoke; the sun shall be turned into darkness, and the moon into blood," before the great and dreadful day of the Lord doth come," Joel ii. 30. "And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the

heavens shall be moved,'' Matth. xxiv. 29. ''And the heavens departed as a book folded up: and every mountain, and the islands were moved out of their places; and the kings of the earth, and the princes, and the tribunes, and the rich men and the strong men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountain; and they say to the mountains and to the rocks, Fall upon us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb; for the great day of their wrath is come, and who shall be able to stand?'' Apoc. vi. 14. After all those dreadful forerunners of this great day, a raging fire like a torrent shall spread over the whole world, and execute the final sentence of destruction upon all creatures that shall then be upon the face of the earth, and reduce the whole to smoke and ashes. ''Our God shall come manifestly, our God shall come and not keep silence; a fire shall burn before him, and a mighty tempest round about him,'' Psal. xlix. 3. Clouds and darkness are round about him, justice and judgment are the establishment of his throne; a fire shall go before him, and shall burn his enemies round about. His lightnings have shone forth to the world, the earth saw and trembled, the mountains melted like wax at the presence of the Lord of all the earth,'' Psal. xcvi. 2. ''The day of the Lord shall come as a thief, in which the heavens shall pass away with great violence, and the elements shall be melted with heat, and the earth and the works that are in it shall be burnt up,'' 2 Pet. iii. 10. ''The day of the Lord cometh, because it is nigh at hand; a day of darkness and of gloominess, a day of cloud and whirlwinds—Before the face thereof a devouring fire, and behind it a burning flame; the land is like a garden of pleasure before it, and behind it a desolate wilderness; neither is there any one that can escape it,'' Joel ii. 1. These are the forerunners of this great day, which shall precede the judgment, and bring along with them the final destruction of this world.

Q. What account does the scripture give of the judgment itself?

A. The account given of the judgment contains the resurrection; the appearance of the judge, and the judgment. For, first the angel of God will come down from heaven to summon all the posterity of Adam to rise from the dead, and come to judgment; ''And he shall send his angels with a trumpet and a great voice, and they shall gather together his elect from the four winds, from the farthest parts of the

heavens to the utmost bounds of them," Matth. xxiv. 31. "For the Lord himself shall come down from heaven with commandment, and with the voice of an archangel, and with the trumpet of God," 1 Thess. iv. 15. "And in a moment, in the twinkling of an eye, at the last trumpet, for the trumpet shall sound, and the dead shall rise again incorruptible—And this corruption must put on incorruption, and this mortal must put on immortality," 1 Cor. xv. 52. "And the sea gave up the dead that were in it, and death and hell gave up the dead that were in them," Apoc. xx. 13. "The hour cometh wherein all that are in the graves shall hear the voice of the Son of God, and they that have done good shall come forth unto the resurrection of life, but they that have done evil unto the resurrection of condemnation," Jo. v. 28. "I know that my Redeemer liveth, and in the last day I shall rise out of the earth, and I shall be clothed again with my skin, and in my flesh I shall see my God, whom I myself shall see, and my eyes shall behold, and not another," Job xix. 25.

Then all mankind shall be assembled together in the valley of Josaphat, within sight of Mount Calvary, that where he underwent the greatest excess of his sufferings and humiliations, there he may appear in full splendour of his majesty and glory, according to that of the prophet, "and I will gather together all nations, and will bring them down to the valley of Josaphat—for there will I sit to judge all nations round about, Joel iii. 2, 12. "And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with great power and majesty," Matt. xxiv. 30. For "Jesus Christ shall be revealed from heaven with the angels of his power in a flame of fire, yielding vengeance to them who know not God, and who obey not the gospel of our Lord Jesus Christ," 2 Thess. i. 7. "Behold he cometh with the clouds, and every eye shall see him, and they also who pierced him; and all the tribes of the earth shall bewail themselves because of him," Apoc. i. 7. "Behold the Lord cometh with thousands of his saints, to execute judgment upon all, and to reprove all the ungodly for all the works of their ungodliness, whereby they have done ungodly, and for all the hard things which ungodly sinners have spoken against God," St. Jude, verse 14. "He put on justice as a breast-plate, and a helmet of salvation upon his head: he put on the garments of vengeance,

and was clad with zeal as with a cloak—As unto revenge as it were to repay wrath to his adversaries, and a reward to his enemies," Is. lix. 17. And so great will be the splendour of his majesty, that "the moon shall blush, and the sun shall be ashamed. when the Lord of Hosts shall reign in Mount Zion and in Jerusalem, and be glorified in the sight of his ancients," Is. xxiv. 23.

The judge being now seated in his glory, the grand separation shall be made of the good from the bad. At present, the kingdom of Christ in this world is likened in scripture, to *a barn floor,* in which the good corn and chaff are mixed together in one heap; to *a field of corn,* in which the good grain and the tares grow up together till the harvest; to *a net* cast into the sea, and inclosing all kind of fishes, both good and bad; and to *a flock* composed both of sheep and goats; because in this life the just and the unjust, the saints and the sinners, the children of God and the children of Satan, are mixed together in one body, and are seldom to be distinguished the one from the other; but at that great day, the judge, "whose fan in his hand, will thoroughly cleanse his floor, and gather his wheat into his barn, but the chaff he will burn with unquenchable fire," Matth. iii. 12; and when the harvest comes, "the Son of Man shall send his angels, and they shall gather out of his kingdom all scandals, and them that work iniquity," Matth. xiii. 41; "for at the end of the world the angels shall go and separate the wicked from among the just," Ibid. ver. 49; which is thus particularly described in St. Matthew. "And when the Son of Man shall come in his majesty, and all the angels with him, then shall he sit upon the seat of his majesty, and all nations shall be gathered together before him, and he shall separate them one from another, as the shepherd separates the sheep from the goats, and he shall set the sheep on his right hand, but the goats on the left;" Matt. xxv. 31. This separation will be made without any respect of persons, and purely according to what each one deserves; so that parents and children, husband and wives, friends and companions, shall then be separated from one another for ever and the one placed on the right hand, the other on the left; for, "in that night there shall be two men in one bed (*intimate friends,*) the one shall be taken and the other left; two women shall be grinding together (*fellow servants,*) the one shall be taken and the other shall be left; two men shall be in the field (*dear companions,*) the one shall

be taken and the other shall be left,'' Luke xvii. 34. What joy and delight will then fill the hearts of the righteous! but what anguish shall pierce the souls of the wicked ''the wicked shall see and shall be angry, shall gnash with his teeth and pine away,'' Ps. cxi. 10. ''There shall be weeping and gnashing of teeth, when you shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out.'' Luke xiii. 28.

THE SEPARATION OF THE JUST AND UNJUST.

The separation being made, the judgment shall follow, which is thus described in scripture; ''I beheld till thrones were placed, and the Ancient of days sat down: his garment was white as snow, and the hair of his head like clean wool; his throne like flames of fire, and the wheels of it like a burning fire; a swift stream of fire issued forth from before him; thousands of thousands ministered to him, and ten thousand times a hundred thousand stood before him: the judgment sat and the books were opened,'' Dan. vii. 9. ''And I saw a great white throne, and one sitting upon it, from whose face the earth and the heavens fled away, and there was no place found for them: and I saw the dead, great and small, standing in the presence of the throne, and the books were opened: and another book was opened, which is the book of life; and the dead were judged by those things which were written in the books, according to their works,'' Rev. xx. 11. These books are the books of conscience, from which the whole conduct of every one during his mortal life, all the sins he has ever been guilty of, however secret and hidden from the eyes of the world, shall then be manifest in their most glaring colors, before the whole universe, before God and his holy angels; for, ''every idle word that men shall speak, they shall render an account of it in the day of judgment,'' Matth. xii. 36. ''There is not any thing secret that shall not be made manifest, nor hidden that shall not be known, and come abroad,'' Luke viii. 17; for, ''we shall all stand before the judgment seat of Christ—and then every one of us shall render an account to God for himself,'' Rom. xiv. 10, 12. The Lord will come, ''who will both bring to light the hidden things of darkness, and will make manifest the counsels of hearts,'' 1 Cor. iv. 5; and then shall be fulfilled what was spoken by the prophets against

sinners, "thy nakedness shall be discovered, and thy shame shall be seen; I will take vengeance, and no man shall resist me," Is. xlvii. 3. "Behold I come against thee, saith the Lord of hosts, and I will discover thy shame to thy face, and will show thy nakedness to the nations, and thy shame to kingdoms, and I will cast abominations upon thee, and will disgrace thee, and will make an example of thee," Nahum iii. 5. Oh, how miserable a condition must the Christian sinner be in at that day, when he shall find himself thus covered with all his sins, and condemned in this great judgment as a traitor to his God, a rebel against the King of heaven, and a murderer of Jesus Christ! when the men of Nineveh shall rise up against him and condemn him; and the people of Sodom and Gomorrah shall be more mercifully dealt with than he!

Q. What effect will all these things have upon the just?

A. Our Saviour, after describing to the apostles the signs that shall go before this great day, says to them, "But when these things begin to come to pass, look up and lift up your heads, because your redemption is at hand," Luke xxi. 28. And the scripture says that at that day "the just shall stand with great constancy against those that have afflicted them, and taken away their labours—they shall live for ever more, and their reward is with the Lord, and the care of them is with the Most High," Wis. v. i. 16. Every circumstance of this awful day will contribute to their honor and happiness, and they shall be exalted in great glory; "for behold the day shall come kindled as a furnace, and all the proud, and all that do wickedly, shall be stubble; and the day that cometh shall set them on fire, saith the Lord of hosts; it shall not leave them root nor branch. But unto you that fear my name the Sun of justice shall arise, and health in his wings, and you shall go forth, and shall leap like calves of the herd, and you shall tread down the wicked, when they shall be ashes under the sole of your feet, in the day that I do this, saith the Lord of hosts," Malach. iv. 1. And this their happiness shall be completed beyond expression, when the sentence of eternal bliss shall be pronounced by the great Judge upon them.

Q. What account does the scripture give of the last sentence?

A. Christ himself declares to us in these words: "Then shall the King say to them that shall be on his right hand, Come, ye blessed of my Father, possess the kingdom, prepared for you from the foundation of the world.—Then shall he say to them also that shall be on his left hand, Depart from me ye cursed, into everlasting fire, which was prepared for the devil and his angels."—And immediately shall these two sentences be executed; for "these *last* shall go into everlasting punishment, but the just into life everlasting," Matth. xxv. 34. "At the end of the world the Son of Man shall send his angels, and they shall gather out of his kingdom all scandals, and them that work iniquity, and shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth; then shall the just shine as the sun in the kingdom of their Father," Matth. xiii. 41. Thus the whole posterity of Adam shall receive their eternal doom either in heaven or hell, in eternal happiness or eternal misery.

For the Glory and Service of His Eternal Father

CHAPTER IX

THE BENEFITS OF OUR REDEMPTION EXPLAINED

Q. What are the benefits which we receive from the Redeemer?

A. They are all comprehended in these three general heads, to wit, satisfaction or propitiation, redemption and impetration. That is to say, that, by the infinite merit of what he did and suffered for us, he fully satisfied the Divine justice for our sins; he rendered God propitious to us, and inclined to mercy; he redeemed us from sin, from the tyranny of the devil, and from the torments of hell; and he obtained for us all spiritual benedictions and graces in the kingdom of heaven in the life to come.

THE MERITS OF CHRIST.

Q. Were the merits of Christ of infinite value?

A. By the word *merit,* is understood the right or title that one person acquires by his services, to receive any favor or reward from another. This right may be either a right of *congruency,* or a right in *justice.* A *right or title of congruency* is, when the person to whom the service done, is nowise obliged to reward it, by any promise or agreement of his own; but is at liberty to reward or not, as he pleases, and to reward it in what manner or proportion he sees proper, according as the services done may deserve, and as gratitude and decency shall dictate to them. A *right in justice* is, when the person to whom the service is done, is bound by promise or agreement to reward it; for by this the other who does the service, acquires a full right and just title to the reward. Now, what Jesus Christ did and suffered for the glory and service of his Father, was of infinite value in itself, and deserved an infinite reward; and his eternal Father himself laid these



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THE HOLY FAMILY

sufferings upon him and engaged, on his undergoing them, to give them the reward which he demanded for them, both in regard to himself and us. Hence the merits of Christ were of infinite value; and he has acquired a full title in justice to every thing he demands from his Father in reward for them.

Q. How comes the merit of what Christ did and suffered to be of infinite value in itself?

A. This arises chiefly from three causes; *First,* The infinite dignity of his person; for the more exalted any person is, the more meritorious and valuable is any act of obsequiousness which he does to please another.

Second, The infinite value of what he gave and dedicated to the service of his Father, which was no less than the actions, sufferings, life and death of God made man.

Third, The fervor of his charity and love with which he served his Father; for, from the moment he was conceived in his mother's womb, till the moment he expired on the cross, every thing he did, said, and suffered, was all done out of the most perfect obedience to his Father's will. Thus, "when he cometh into the world, he saith, Sacrifice and oblation thou wouldst not; but a body thou hast fitted to me: Holocausts for sin did not please thee. Then said I, Behold I come, in the head of the book it is written of me, that I should do thy will, O God," Heb. x. 5. And this his fervent charity to do the will of his Father, was so agreeable to him, that St. Paul immediately adds, "By which will we are sanctified by the oblation of the body of Jesus Christ once," ver. 10. This perfect obedience he carried on through the whole of his life, in every thing he did; so that it was "his meat to do the will of him that sent him, and to perfect his work," Jo. iv. 34. "I do nothing of myself," says he, "but as the Father has taught me, I speak these things—for I do always the things that please him," Jo. viii. 28. And he laid down his life at last, in the midst of torments, from the same Divine motive of obedience to his heavenly Father; "he humbled himself, becoming obedient unto death, even the death of the cross," Phil. ii. 8. Now, a person of such dignity offering to his Father a gift of infinite value, and employing himself with such infinite love, and through such dreadful sufferings for his Father's glory,

most certainly deserves an infinite reward for such services; and, therefore his merits are in themselves of infinite value.

Q. How does it appear that God the Father laid all the sufferings of Christ upon him, and promised him a reward for them?

A. This is expressly declared by the prophet Isaiah, who also assures us that this was done in punishment for our sins, to make up our peace with God, and heal our bruises. "Surely he hath borne our infirmities and carried our sorrows, and we have thought him as it were a leper, and as one struck by God and afflicted; but he was wounded for our iniquities, he was bruised for our sins, the chastisement of our peace was upon him, and by his bruises we are healed—And the Lord hath laid upon him the iniquity of us all—for the wickedness of my people have I struck him—and the Lord was pleased to bruise him in infirmity." Then follows the promise of the reward. "If he shall lay down his life for sin, he shall see a long-lived seed, and the will of the Lord shall be prosperous in his hand. Because his soul hath labored, he shall see and be filled; by his knowledge shall this my just servant justify many, and he shall bear their iniquities; therefore will I distribute to him very many, and he shall divide the spoils of the strong," Isa. liii.

Hence Jesus Christ claimed from his Father an infinite reward as his due for what he had done for him, to wit, the eternal glorification of his human nature in heaven, promised in the words of the prophet, "he shall see and be filled. I have glorified thee on earth," says he, "I have finished the work which thou gavest me to do; and now glorify thou me, O Father, with thyself, with the glory which I had, before the world was, with thee," Jo. xvii. 4. And he made the same demand for all his faithful followers, who should believe in him. "Father: I will, that where I am, they also whom thou hast given me may be with me, that they may see my glory which thou hast given me," verse 24.

Q. What is properly meant by the satisfaction and propitiation of Christ?

A. To give satisfaction for an offence committed, is to offer to the person offended some gift or service which is equal or more agreeable to him than the offence was disagreeable. The rigor of justice demands that the satisfaction be equally agreeable to the displeasure given by

the offence; and, if it be more so, the satisfaction is superabundant. In either case, the person offended is appeased and satisfied, and willing to be reconciled with the offender, and to forgive the offence.

What Jesus Christ did and suffered, was of infinite value in the eyes of his Father, and therefore infinitely agreeable to him; and, as it was the condition required by the Divine justice, to satisfy for the sins of men; therefore, his satisfaction was not only equal to the offence, but infinitely superabundant; and, on that account, fully appeased the wrath of God against man, made him willing to be reconciled with man, and to forgive the offence received by his sins. Inasmuch as this satisfied the demands of justice, it is properly called *satisfaction;* and, inasmuch as it rendered God propitious, or inclined to mercy, it is called *propitiation.*

The scripture every where proposes the sufferings and death of Christ as a satisfaction to the Divine justice of God, and on that account taking away the effects of his justice against man, and, as a propitiation for our sins, appeasing the wrath of God, and reconciling us with him.

Thus St. Paul declares, that "God hath set forth Jesus Christ to be a propitiation through faith in his blood, to the showing of his justice through the remission of former sins through the forbearance of God, for the showing of his justice in this time," Rom. iii. 25. But that justice being now satisfied by the sufferings of Christ, he hath "blotted out the hand-writing of the decree that was against us, and he hath taken the same out of the way, fastening it to the cross," Col. ii. 14. St. John also says, "Jesus Christ the just, he is the propitiation for our sins," 1 Jo. ii. 2. "And God loved us first, and sent his Son to be a propitiation for our sins," 1 Jo. iv. 10. "When enemies, we were reconciled to God by the death of his Son," Rom. v. 10. "All things are of God, who hath reconciled us to himself by Christ," 2 Cor. v. 18. "Christ is our peace," says St. Paul, "and died both for Jews and Gentiles, that he might reconcile both to God in one body by the cross," Ephs. ii. 14, 16. "It hath well pleased the Father through him, to reconcile all things to himself, making peace through the blood of his cross," Coloss. i. 20. "The God of our fathers," said St. Peter to the Jews, "hath raised up Jesus, whom you put to death, hanging him upon a tree. Him hath God exalted with his right hand to be a Prince and

Saviour, to give repentance to Israel, and remission of sins,'' Acts v. 30. In Christ, ''we have redemption through his blood, the remission of sins,'' Eph. i. 7.

REDEMPTION BY CHRIST.

Q. What is understood by the redemption by Christ?

A. To redeem is, properly speaking, to buy any thing again, which was formerly one's own, but had gone from him to the possession of another; and, when applied to men, signifies to buy one out of slavery, who had been formerly free. God, at the beginning, created man in a state of freedom, serving God indeed, but with voluntary obedience, and out of love as a son, not by force, and out of fear, as a slave; for to serve God is the only true liberty. But man, by sin, withdrawing himself from the easy service of God, became the servant of sin, according to that of our Saviour, ''Amen, amen, I say unto you, that whosoever committeth sin, is the servant of sin,'' Jo. viii. 34. ''and was so tyrannized by that cruel master, that ''all the thoughts of his heart was bent upon evil at all times,'' Gen. vi. 5. ''without his being sufficient of himself, as of himself, to think any good,'' 2 Cor. iii. 5.

Besides, as in committing sin, he had been overcome by the devil, and obeyed him in preference to God; therefore he was also enslaved to the devil; for ''by whom a man is overcome, of the same also is he the slave,'' 2 Pet. ii. 19.; and, ''to whom you yield yourselves servants to obey, his servants you are whom you obey,'' Rom. vi. 16.; ''and being by this means entangled in the snares of that cruel master, ''was by him held captive at his will,'' II Tim. ii. 26. Not that God had lost his supreme dominion and power over man; but that he justly delivered him over to be tyrannized by sin and Satan, as the executioners of the Divine justice, in punishment of his voluntarily leaving the easy and delightful service of his heavenly Father. Nor did the miserable slavery of man end with this life; for, as by sin he had become an object of the Divine vengeance, he was condemned by the justice of God to suffer the eternal punishment of hell in the life to come, under the never ending tyranny of Satan.

From this miserable and never ending slavery, Jesus Christ came to redeem us, by paying a price for us of infinite value to the Divine justice; for ''you were not redeemed with corruptible things, such as

gold or silver—but with the precious blood of Christ, as of a lamb unspotted and undefiled," 1 Pet. i. 18. "But Christ being come—neither by the blood of goats, nor of calves, but by his own blood entered once into the holies, having obtained eternal redemption. For if the blood of goats and of oxen, and the ashes of an heifer being sprinkled, sanctify such as are defiled to the cleansing of the flesh, how much more shall the blood of Christ, who, through the Holy Ghost, offered himself without spot to God, cleanse our conscience from dead works to serve the living God?" Heb. ix. 11.; "for he also partook of flesh and blood, that through death he might destroy him who had the empire of death, the devil; and might deliver them who, through the fear of death, were all their lifetime subject to bondage," Heb. ii. 14.

EFFECTS OF REDEMPTION.

Q. What is the principal effect of our redemption by Christ?

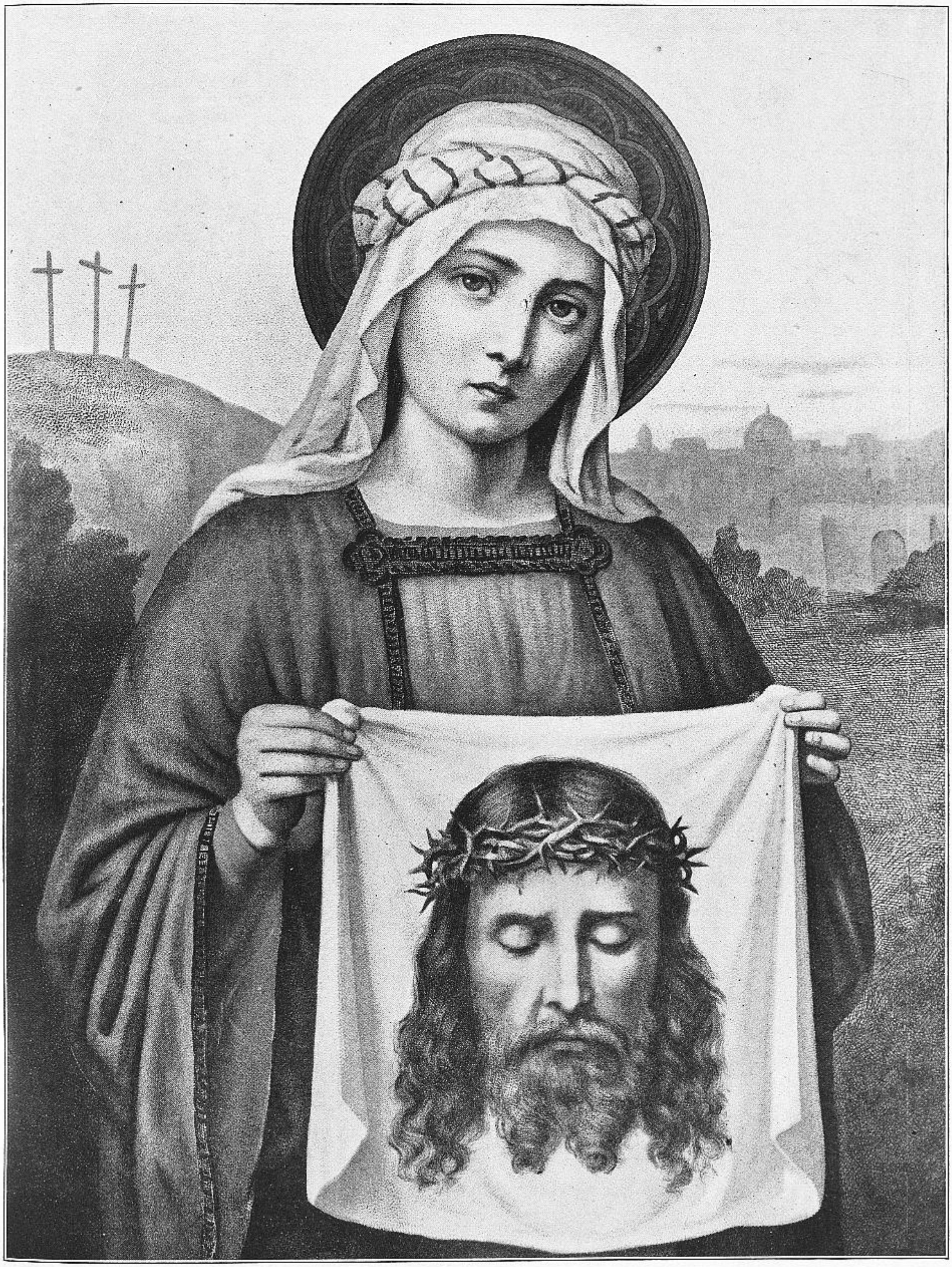
A. As the first cause and source of our slavery is sin; because by sin we are enslaved to the devil, and condemned to hell; so the principal effect of our redemption by Christ, is the delivering us from sin, by which we are, of course, delivered both from Satan and Hell. Hence the scripture always speaks of this as the greatest of benefits, and Christ is styled our Redeemer and Savior chiefly on this account. Thus the angel Gabriel declared to St. Joseph, before he was born, "thou shalt call his name JESUS, (*or Savior;*) "for he shall save his people from their sins," Mat. i. 21. "A faithful saying, and worthy of all acceptation, that Christ Jesus came into this world to save sinners," 1 Tim. i. 15. For this he was raised up and exalted by his Father; for "Him hath God exalted with his right hand to be Prince and Saviour, to give repentance to Israel, and remission of sins," Acts v. 31. "To him all the prophets gave testimony, that through his name all receive remission of sins who believe in him," Acts x. 43. "Be it known, therefore, to you, men and brethren, that through him remission of sins is preached to you, and from all the things from which you could not be justified by the law of Moses," Acts xiii. 38. "Him God hath set forth to be a propitiation through faith in his blood—for the remission of former sins," Rom. iii. 25. "In whom we have redemption through his blood, the remission of sins," Eph. i.

7. "The blood of Jesus Christ his Son cleanseth us from all sin," 1 John i. 7. "But you are washed, but you are sanctified, but you are justified in the name of Lord Jesus Christ," 1 Cor. vi. 11. "The blood of Christ cleanses our consciences from dead works," Heb. ix. 14. Jesus Christ "hath loved us, and washed us from our sins in his own blood," Apoc. i. 5.

Whereas "our wrestling is not against flesh and blood, but against principalities and powers, against the rulers of the world of this darkness, against the spirit of wickedness in high places," Eph. vi. 12. Against "the devil, who goeth about as a roaring lion, seeking whom he may devour," 1 Pet. v. 8. And whereas, "for this purpose, the Son of God appeared, that he might destroy the works of the devil," 1 John iii. 8. by delivering us from our sins; consequently, by so doing, he also has delivered us from the tyranny of that cruel master, and took our nature upon him, "that through death he might destroy him who hath the empire of death, that is, the devil; and might deliver them who, through fear of death, were all their lifetime subject to bondage," Heb. ii. 14. And, therefore, he himself declares, "now is the judgment of this world, now shall the prince of this world be cast out," Jo. xii. 31. In consequence of this we are also delivered by him from that eternal punishment to which we must otherwise have been condemned for our sins; for "Christ died for us; much more, therefore, being now justified by his blood, shall we be saved from wrath through him," Rom. v. 9. "who hath delivered us from the power of darkness," Col. i. 13. and "who hath delivered us from the wrath to come," 1 Thes. i. 10.

Q. Was it necessary that Christ should do and suffer as much as he did, in order to purchase this redemption for man?

A. Far from it; for, considering the infinite dignity of his person, and the ardent charity with which he always acted according to his Father's will the smallest action or suffering of his was of infinite value in itself, and sufficient to redeem ten thousand worlds. But such was the will of the Almighty, that he should do and suffer so much, and at last die on the cross, and shed the last drop of his precious blood for us, that by this means he might the more efficaciously demonstrate the greatness of his love for us; for, "greater love than this no man hath, that a man lay down his life for his friend," Jo. xv. 13.; and "God commandeth his charity to us; because, when as yet we were



ST. VERONICA AND THE HOLY FACE

The Holy Way of the Cross

WITH MEDITATIONS ON THE PASSION OF JESUS CHRIST

"Christ suffered for us, leaving you an example, that you should follow his steps."—1 Peter ii, 21

LET us consider the passion of our Savior as the great object of our faith and adoration and also as the secure rule of our morals and behavior. What a scene do we behold, what a mystery and lesson are represented to us, in a God nailed to a cross! This scene is continually before our eyes; have we ever duly considered and meditated upon it? Let us do it now. There is nothing in religion more worthy of consideration, or more capable of inflaming our love.

¶ Being animated with the sentiment of faith, contemplate the Holy of Holies in a state, to which his own love has reduced him. He does not present himself in a state of grandeur, power, and majesty, which dazzles and strikes us with awe; by such a representation he would have commanded our respect, but would he have gained your heart? To engage our affections, he chooses to appear to us in the midst of humiliations, ignominies, and torments; the more deformed and disgraced, he is the more amiable and deserving of our love, since he has not become such, but for having loved us so much. Hence that saying of a certain holy father: The more he is disfigured, the more dear he is to me. Each of his wounds announces his tenderness to us and calls for ours. Behold that innocent body fastened to a disgraceful cross, hung up between heaven and earth, torn with deep gashes, and streaming with blood. Behold that head crowned with thorns, sinking under the weight of anguish which oppresses it; those eyes grow dim and drowned in tears, which yet cast a tender look toward us; that mouth drenched with vinegar and gall, which is only opened to utter a few pathetic words in a dying strain; those hands, which he still spreads in death to a people that believeth not, and contradicteth him (Rom. x. 21); above all, con-

template that tender heart of our loving Redeemer, racked with pain and anguish, and plunged in an ocean of distress.

℄ But in contemplating this object, we are able by such tokens to discover the King of Glory, the God of Armies, the Son of the Most High, the tender object of his eternal complacency, now become a worm of the earth, the reproach of men, the contempt and outcast of the people. (Ps. xxi. 7.) Ah! the Holy of Holies himself charged with the sins of the world, and sacrificed for sinners! He who reigns in the heavens, who has all power on earth and in hell, abandoned by his friends, betrayed by his disciples, given up to the rage of his executioners, forsaken by his Father, becoming obedient to death, even the death of the cross. (Phil. ii. 8.) He who holds in his hands the treasures of heaven, stript of all, and reduced to extreme want! He, who gave being and life to men, crucified and put to death, even by those on whom he bestowed life! and though he is thus given over to excessive affliction and humiliations, he suffers with the meekness of a lamb; he suffers, as if he were criminal; he suffers in silence, which he only interrupts to pray for his enemies, and excuse the crime of Deicide, which they are committing against him. Father, forgive them, for they know not what they do.—Luke xxiii. 34.

℄ A Christian, penetrated with a lively faith, and with a sense of the sufferings of Jesus, at the sight of his innumerable offenses, should rise up in arms against himself; turn all his hatred against his crimes; and take vengeance on himself for the outrages he has offered to his Savior. My love, says he, is crucified (St. Ign. M.), and I myself am the person who nailed him to the cross, who shed his blood, who brought him to death, and still I do not die with sorrow! But if I yet live, can I live for anything but to weep and suffer for him? Happy thus in sharing the sufferings of its divine Redeemer, this afflicted soul takes a particular satisfaction in uniting its exercises of penance to the penance of Jesus Christ, its tears to the tears of Jesus Christ.

℄ Ah! far then be from us all worldly pleasures, the amusements of life, the criminal satisfaction of the senses; they were heretofore our enjoyments, now they would become our punishment. Faith and grace working in us, we give ourselves up to unrelenting sorrow; sorrow is made our chastisement and martyrdom, which we love and relish in preference to all the sweets of life; My chalice, which inebriateth me, how goodly is it! (Psalm xxii. 5.) Hence arise in true penitents that generous attention continually to deaden nature, and subdue the suggestions of the senses; that hunger and ardent thirst of sufferings.

First Station.

Jesus is condemned to death.

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

THE MYSTERY

CONSIDER how Pilate condemned the innocent Jesus to death, and how thy Redeemer submitted to this sentence, to free thee from the sentence of everlasting death.

THE PRAYER

O Jesus! I thank Thee for this Thy great love, and I beseech Thee to take back the sentence of everlasting death which I have deserved by my sins, so that I may be made worthy to attain to everlasting life.

Our Father, Hail Mary, Glory be to the Father. Jesus Christ Crucified, have mercy on us!



First Station

JESUS CONDEMNED TO DEATH

Second Station.

Jesus is made to bear His cross.

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

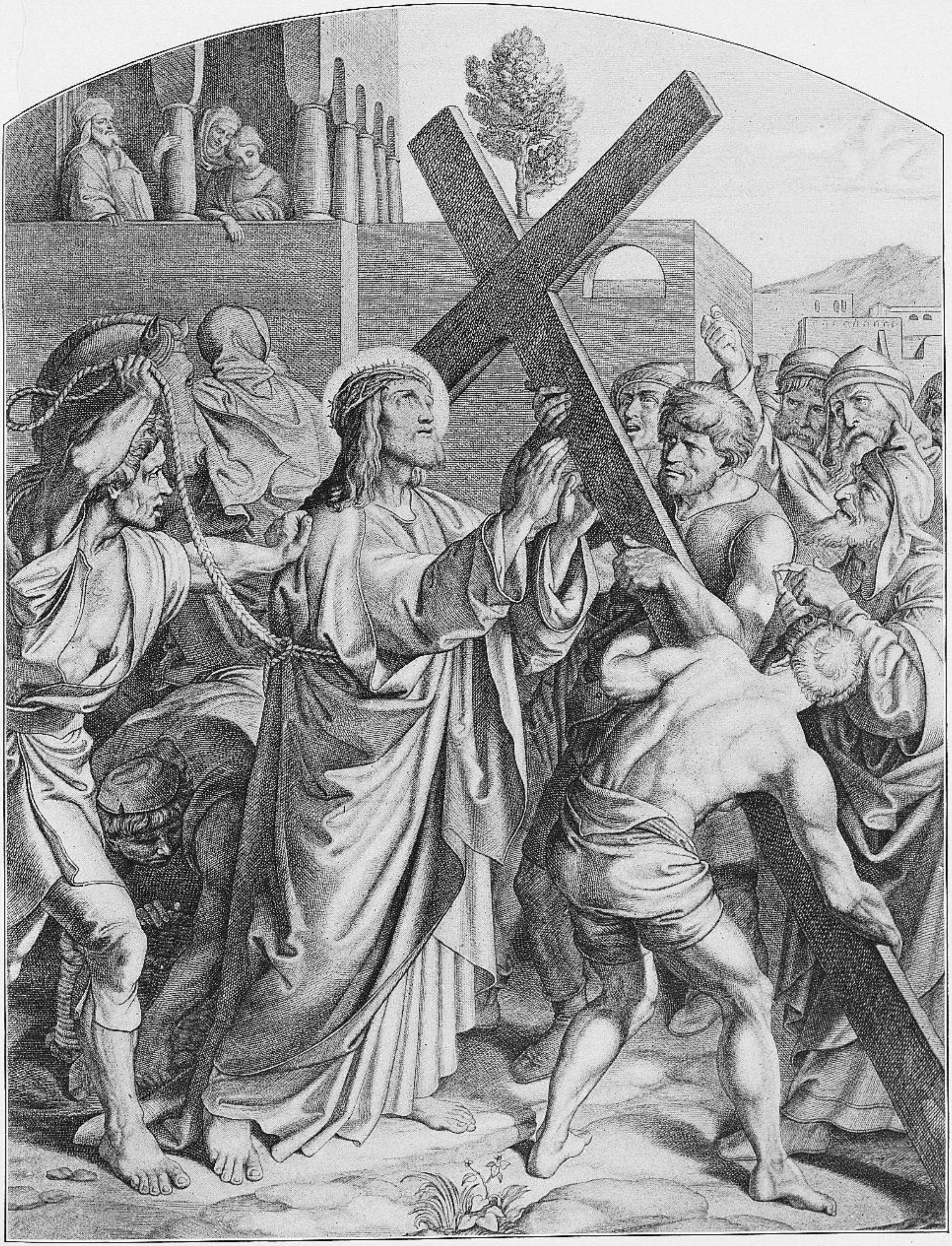
THE MYSTERY

CONSIDER how Jesus took upon His shoulders the cross, which thy many sins made so heavy.

THE PRAYER

O Jesus! grant me the grace not to make Thy cross heavier by new sins, and cheerfully to carry mine in a true spirit of penance.

Our Father, Hail Mary, Glory be to the Father. Jesus Christ Crucified, have mercy on us!



Second Station

JESUS LADEN WITH THE CROSS

Third Station.

Jesus falls the first time.

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

THE MYSTERY

CONSIDER how Jesus, overcome by weariness and pain, fell to the ground under the weight of the cross.

THE PRAYER

O Jesus! my falls into sin caused Thee this fall. Grant that I may never renew Thy pain by a relapse into sin.

Our Father, Hail Mary, Glory be to the Father. Jesus Christ Crucified, have mercy on us!



Third Station

JESUS FALLS THE FIRST TIME

Fourth Station.

Jesus is met by His blessed Mother.

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

THE MYSTERY

CONSIDER the anguish which filled the hearts of Jesus and Mary at this sorrowful meeting. It was thy sins that caused the Son and the Mother this affliction.

THE PRAYER

O Jesus! excite in me, through the intercession of Thy holy Mother, a lively sorrow for my sins, that I may bewail them my whole life long, and in the hour of my death find favor with Thee.

Our Father, Hail Mary, Glory be to the Father. Jesus Christ Crucified, have mercy on us!



Fourth Station

JESUS MEETS HIS HOLY MOTHER

Fifth Station.

The cross is laid on Simon of Cyrene.

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

THE MYSTERY

CONSIDER how the Jews, seeing that Jesus was no longer able to drag His cross along, compelled Simon of Cyrene to carry it after Him.

THE PRAYER

O Jesus! I ought to carry the cross, because I have sinned. Give me the grace at least to accompany Thee on the way to Calvary, and for the love of Thee cheerfully to bear the cross of adversities.

Our Father, Hail Mary, Glory be to the Father. Jesus Christ Crucified, have mercy on us!



Fifth Station

SIMON THE CYRENEAN HELPS TO CARRY THE CROSS

Sixth Station.

Veronica wipes the face of Jesus.

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

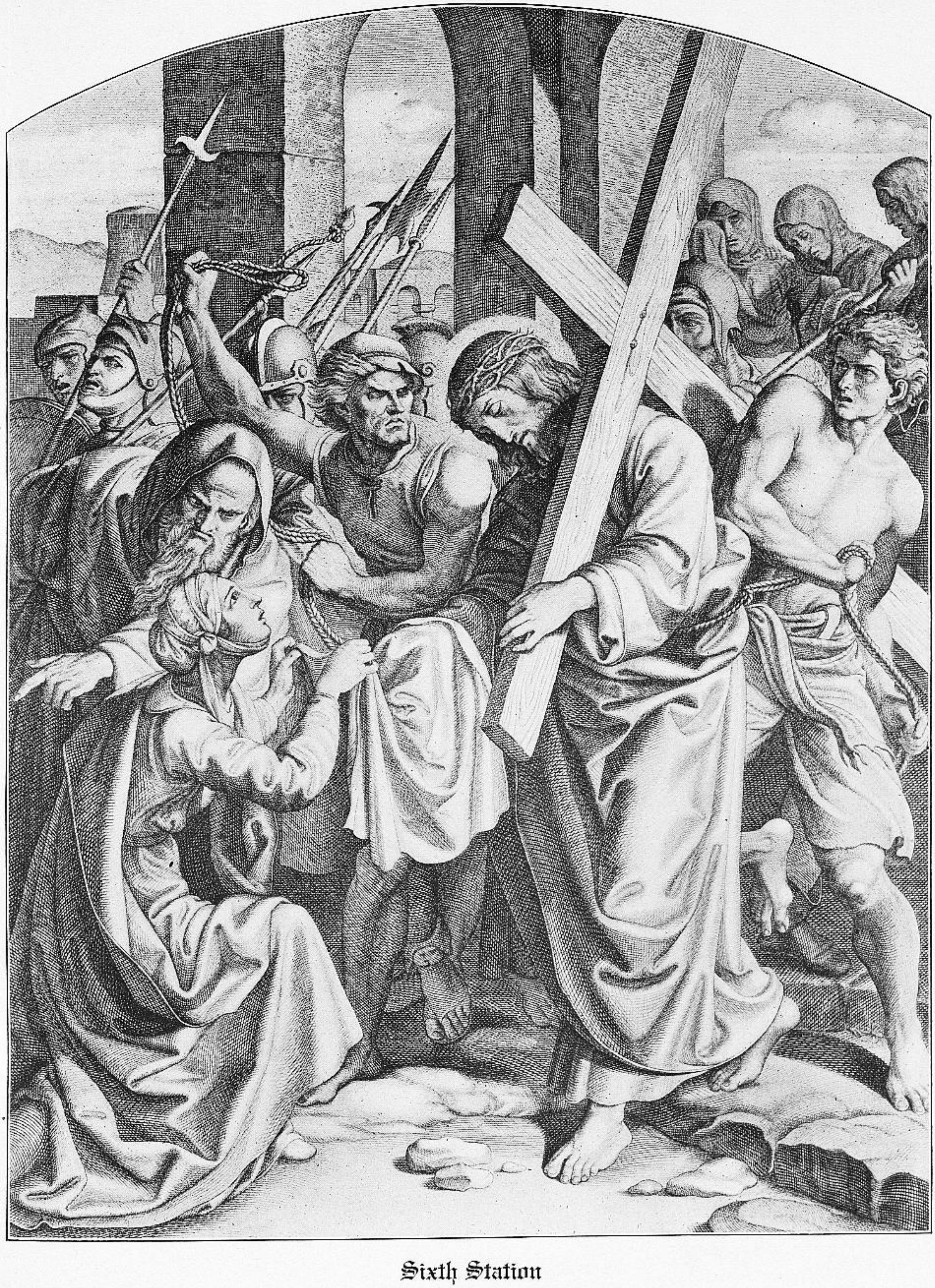
THE MYSTERY

CONSIDER how this woman tried to alleviate the sufferings of Jesus, and how He rewarded her by leaving the print of His sacred face on the towel she had in her hands.

THE PRAYER

O Jesus! grant me the grace to cleanse my soul from all its defilements, and imprint deep in my heart and mind the image of Thy holy sufferings.

Our Father, Hail Mary, Glory be to the Father. Jesus Christ Crucified, have mercy on us!



Sixth Station

VERONICA WIPES THE FACE OF JESUS

Seventh Station.

Jesus falls the second time.

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

THE MYSTERY

CONSIDER the sufferings Jesus endures in this second fall. Thou hast been the cause of them, by thy frequent relapses into sin.

THE PRAYER

O Jesus! I stand before Thee full of shame. Give me the grace so to arise from my sins, as never again to fall back into them.

Our Father, Hail Mary, Glory be to the Father. Jesus Christ Crucified, have mercy on us!



Seventh Station

JESUS FALLS THE SECOND TIME

Eighth Station.

Jesus speaks to the women of Jerusalem.

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

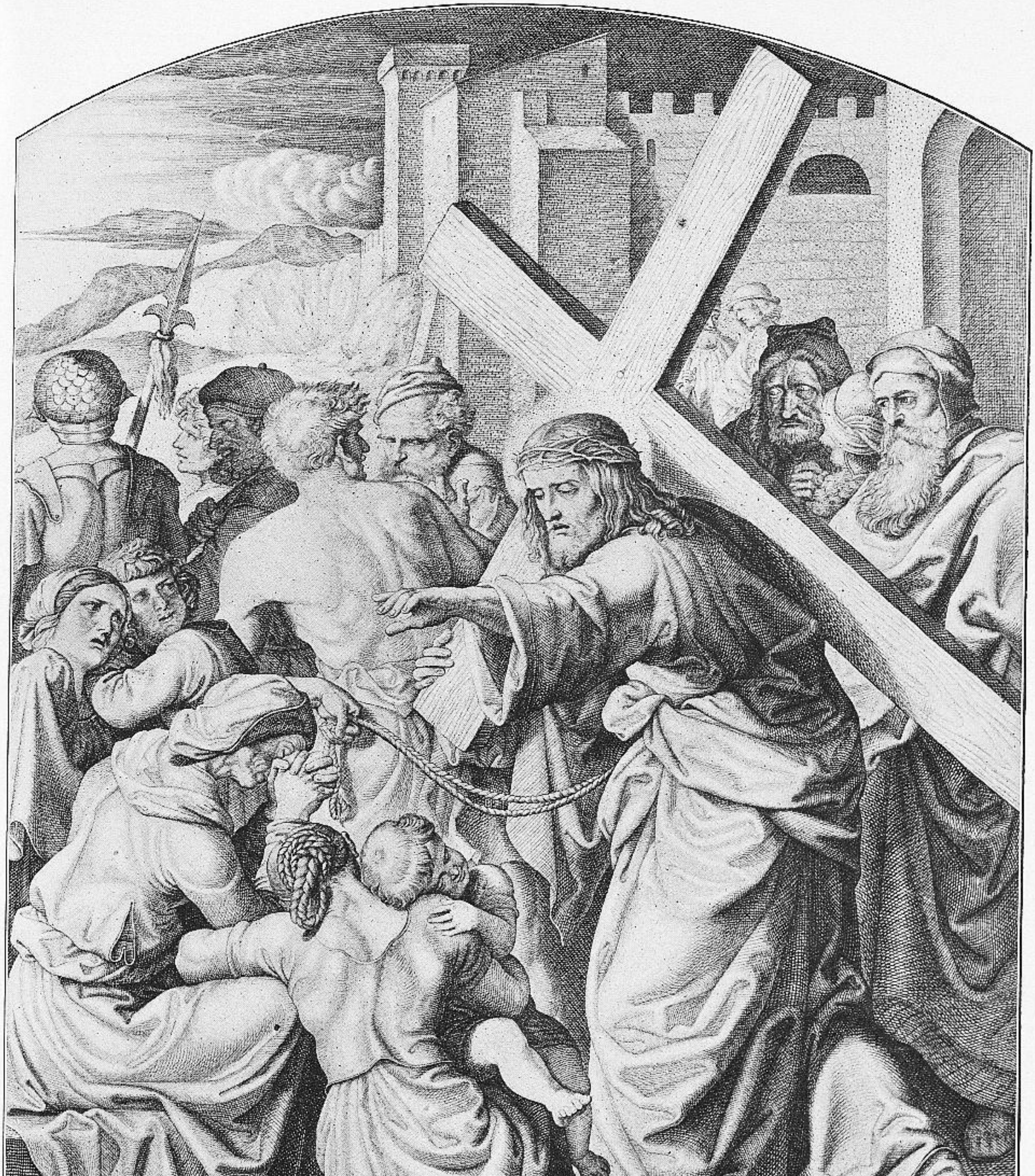
THE MYSTERY

CONSIDER how Jesus exhorts these women to weep, not for Him, but for themselves; to teach thee to weep more for thy sins than for His sufferings.

THE PRAYER

O Jesus! give me tears of true contrition, that the sorrow I feel for Thy sufferings may be profitable to me.

Our Father, Hail Mary, Glory be to the Father. Jesus Christ Crucified, have mercy on us!



Eighth Station

JESUS CONSOLES THE WOMEN OF JERUSALEM

Ninth Station.

Jesus falls the third time.

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

THE MYSTERY

CONSIDER how Jesus falls the third time, enduring excruciating pain, to atone for thy obstinacy in continually committing new sins.

THE PRAYER

O Jesus! now I am firmly resolved to give up sin forever, so as not to cause Thee new suffering. Strengthen me in this my resolution, and by Thy grace make it efficacious.

Our Father, Hail Mary, Glory be to the Father. Jesus Christ Crucified, have mercy on us!



Ninth Station

JESUS FALLS THE THIRD TIME

Tenth Station.

Jesus is stripped, and receives gall to drink.

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

THE MYSTERY

CONSIDER the shame Jesus endured in being stripped of His garments, and the bitterness of the wine mixed with myrrh and gall, which they caused Him to drink. Thus He atoned for thy immodesty, and thy intemperance in eating and drinking.

THE PRAYER

O Jesus! I am sorry for all the sins I have committed by sensuality. I promise, with Thy assistance, not to renew Thy shame and suffering, and to live henceforward in modesty and temperance.

Our Father, Hail Mary, Glory be to the Father. Jesus Christ Crucified, have mercy on us!



Tenth Station

JESUS IS STRIPPED OF HIS GARMENTS

Eleventh Station.

Jesus is nailed to the cross.

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

THE MYSTERY

CONSIDER the dreadful sufferings Jesus endured, when the Jews stretched his bleeding body on the cross, and fastened it thereon with nails through His sacred hands and feet.

THE PRAYER

O Jesus! Thou didst suffer all this for me; and should I suffer nothing for Thee? Fasten my obstinate will to Thy cross. I firmly resolve never more to offend Thee, and for the love of Thee to suffer everything.

Our Father, Hail Mary, Glory be to the Father. Jesus Christ Crucified, have mercy on us!



Eleventh Station

JESUS IS NAILED TO THE CROSS

Twelfth Station.

Jesus dies on the cross.

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

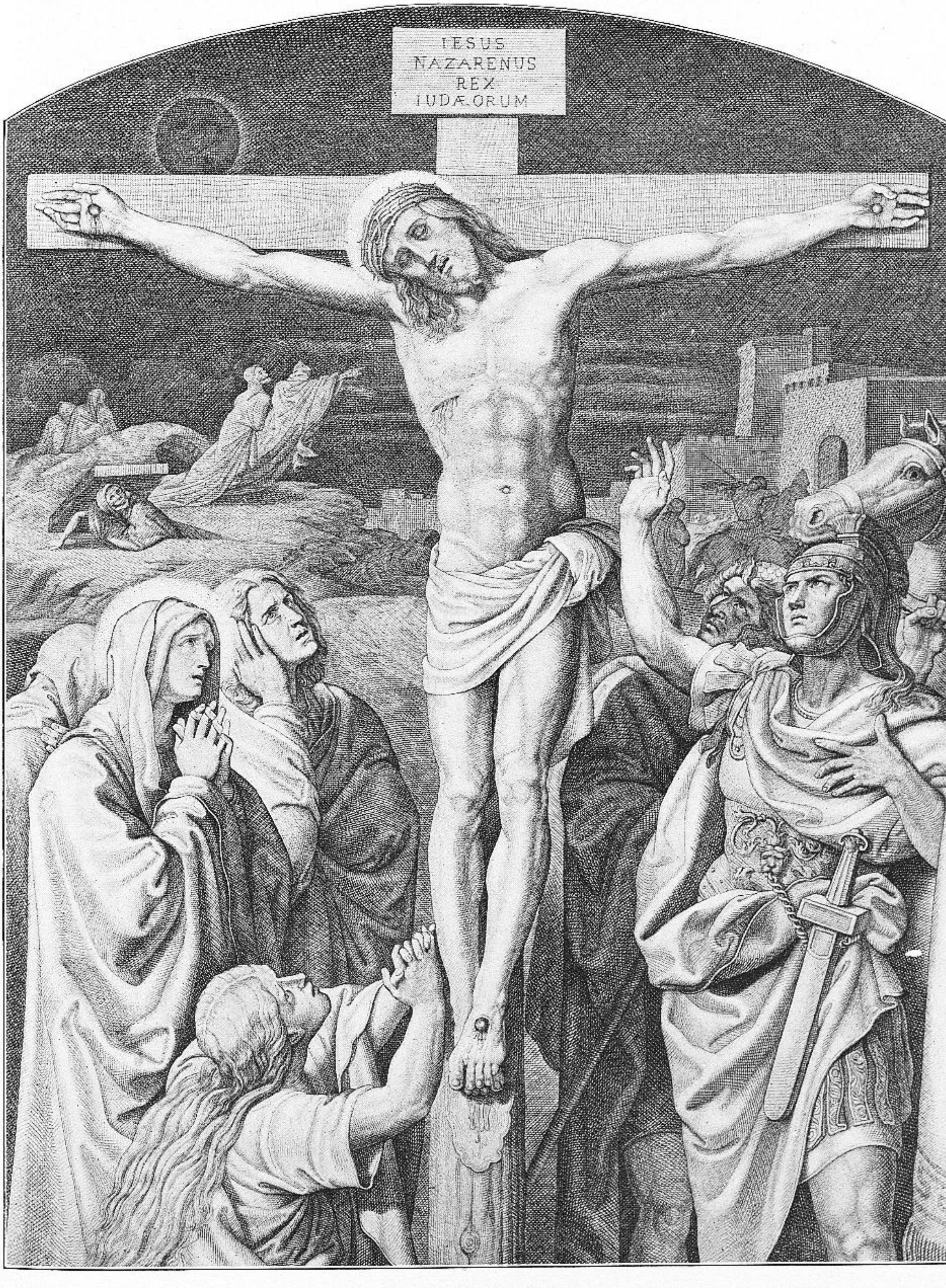
THE MYSTERY

CONSIDER how Jesus, after three hours' agony, dies on the cross for thy salvation.

THE PRAYER

O Jesus! Since thou hast sacrificed Thy life for me, it is but just that I should spend the rest of my life for Thee. And this I firmly propose to do. Only grant me, by the merits of Thy death, the grace to put my resolution in practice.

Our Father, Hail Mary, Glory be to the Father. Jesus Christ Crucified, have mercy on us!



Twelfth Station

JESUS DIES ON THE CROSS

Thirteenth Station.

Jesus is taken down from the cross.

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

THE MYSTERY

CONSIDER the grief of the Mother of God when she received in her arms the body of her divine Son, all pale, covered with blood, and void of life.

THE PRAYER

O most holy Virgin! obtain for me the grace never more to crucify Jesus afresh by new sins, but by the practice of virtue to keep Him ever alive in me.

Our Father, Hail Mary, Glory be to the Father. Jesus Christ Crucified, have mercy on us!



Thirteenth Station

JESUS TAKEN FROM THE CROSS

Fourteenth Station.

Jesus is laid in the sepulchre.

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

THE MYSTERY

CONSIDER how the most sacred body of Jesus was laid, with the greatest reverence, in the new grave prepared for it.

THE PRAYER

O Jesus! I thank Thee for all Thou hast suffered in order to redeem me; and I beseech Thee, grant that I may prepare myself to receive worthily, in holy Communion, the body which Thou hast given for me. Take up Thy abode forever in my soul.

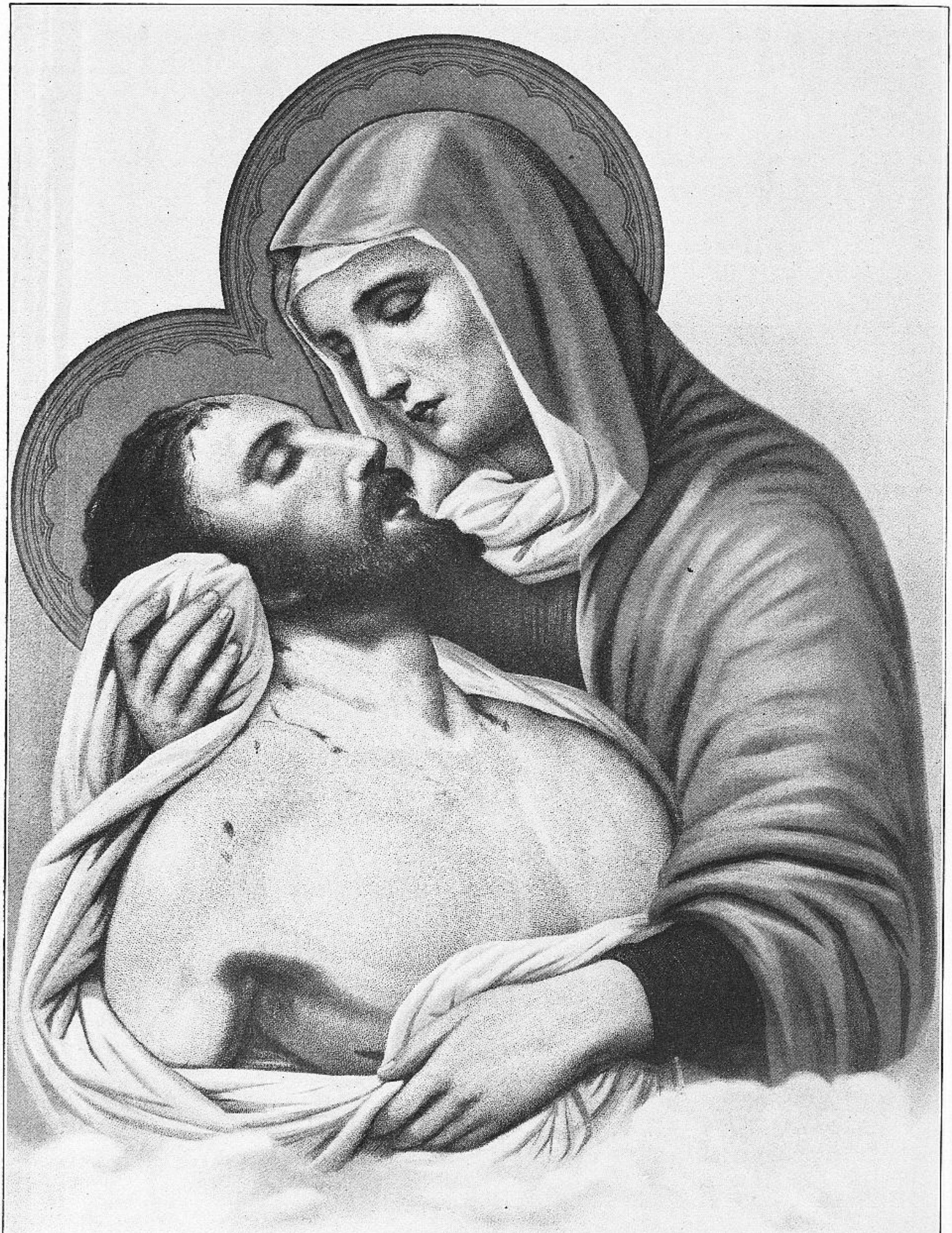
Our Father, Hail Mary, Glory be to the Father. Jesus Christ Crucified, have mercy on us!

Conclude by saying five times **Our Father, Hail Mary, Glory be,** *etc., to gain the Indulgences.*



Fourteenth Station

THE BODY OF JESUS LAID IN THE TOMB



THE AFFLICTED MOTHER

sinners—Christ died for us," Rom. v. 8. Also that he might the more abundantly glorify his eternal Father, by the supereminent greatness of his merits, and the more perfectly accomplish the work his Father gave him to do, in redeeming mankind; and that he might the more effectually encourage and excite us to love him, and repose a perfect confidence in his infinite goodness.

Hence we find it expressly declared in scripture, *First,* That what Christ did for our redemption, was not only sufficient, but superabundant. Thus Jesus Christ, "is the propitiation for our sins; and not for ours only, but also for those of the whole world," 1 Jo. ii. 2. "With the Lord there is mercy, and with him plentiful redemption," Ps. cxxix. 7. "By one oblation he hath perfected for ever them that are sanctified," Heb. x. 14. "In whom we have redemption through his blood, according to the riches of his grace, which hath superabounded in us," Eph. i. 7. "But not as the offence, so also is the gift: for, if by the offence of one many have died, much more the grace of God and the gift in the grace of one man Jesus Christ, hath abounded unto many—where sin abounded, grace hath abounded more," Rom. v. 15, 20. "God, who is rich in mercy, for his exceeding great charity wherewith he loved us, even when we were dead by sins, hath quickened together in Christ—that he might show, in the ages to come, the abundant riches of his grace, in his bounty towards us in Christ Jesus," Eph. ii. 4.

Second, That it was the express decree of the Almighty, that he should lay down his life in order to procure the redemption of mankind. "If he shall lay down his life for sin, he shall see a long-lived seed," Is. liii. "This same Jesus being delivered up by the determinate counsel and foreknowledge of God, you, by the hands of wicked men, have crucified and slain," Acts ii. 23. said St. Peter to the Jews in his first sermon.

"For of a truth," said the whole church to God, "there assembled together in this city, against thy holy child Jesus, whom thou hast anointed, Herod and Pontius Pilate, and the Gentiles, with the people of Israel, to do what thy hand and thy counsel decreed to be done," Acts iv. 27. Hence Christ himself speaking of his passion to his apostles, always speaks of his sufferings and death, as what he must undergo. "From that forth, Jesus began to show to his disciples that

he must go to Jerusalem and suffer many things—and be put to death," Matth. xvi. 21.; and to the disciples, after his resurrection, he said,"thus it behooved Christ to suffer,and to rise again the third day," Luke xxiv. 46. That it was on this condition he was to bring forth much fruit by the redemption, of mankind, and enter himself into glory, shows in these texts: "The hour is come that the Son of Man should be glorified: Amen, amen, I say unto you, unless the grain of wheat fall into the ground and die, itself remaineth alone: but if it die, it bringeth forth much fruit," John xii. 24.; and, "ought not Christ to have suffered these things, and so to enter into his glory?" Luke xxiv. 26.

SPIRITUAL BENEDICTIONS AND GRACES.

Q. What is meant by the benefit of Christ's impetration?

A. It means that Christ, by the infinite merits of his passion and death, obtained for us all spiritual benedictions and graces in this life, all the means necessary for obtaining eternal happiness, and eternal happiness itself in the life to come. Insomuch that it is only in and through him that any favor, grace, or blessing is bestowed upon us by God, or that any thing we can do can be agreeable or acceptable to God, or conducive to our eternal salvation. Hence we find it declared in scripture, that all the graces we receive from God, and our salvation itself, flow only from this source.

First, With regard to all graces in general, St. Paul says, "He that spared not even his own Son, but delivered him up for us all, now hath he not also with him, given us all things?" Rom. viii. 32. And therefore, "blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly things in Christ," Eph. i. 3. For, "of his fulness we have all received, and grace for grace," Jo. i. 16.; "and in him dwelleth all the fulness of the Godhead bodily, and you are filled in him, who is the head of all principality and power," Col. ii. 9. "As all things of his divine power, which appertain to life and godliness, are given us through the knowledge of him who hath called us by his own proper glory and virtue, by whom he hath given us most great and precious promises, that by these you may be made partakers of the divine nature," 2 Pet. i. 3.

Second, The grace of our election; for "he hath chosen us in him

(*Christ*) before the foundation of the world, that we should be holy and unspotted in his sight in charity, who hath predestinated us unto the adoption of children, through Jesus Christ,'' Eph. i. 4.

Third, The grace of our vocation; for ''he hath delivered us and called us by his holy calling, not according to our works, but according to his own purpose and grace, which was given to us in Christ Jesus before the times of the world,'' 2 Tim. i. 9.—''Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Jesus;'' Heb. iii. 1. ''For God is faithful, by whom you are called unto the fellowship of his Son Jesus Christ our Lord,'' 1 Cor. i. 9. ''In whom we are called by lot, being predestinated according to the purpose of him, who worketh all things according to the counsel of his will,'' Eph. i. 11.

Fourth, The grace of justification, to wit, that sanctifying grace, which applying to our souls the fruits and efficacy of the blood of Jesus, washes and cleanses them from all the defilements and pollutions of sin, adorns us with the heavenly beauty of holiness, and makes us just before God; for ''the blood of Jesus Christ cleanseth us from all sins,'' 1 John i. 7.; but ''we are justified freely by his grace, through the redemption that is in Christ Jesus,'' Rom. iii. 24. who ''by one oblation,—perfected for ever them that are sanctified,'' Heb. x. 14. Indeed, ''such some of you were, (*to wit, guilty of many crimes*) but you are washed, but you are sanctified, but you are justified, in the name of our Lord Jesus Christ,'' 1 Cor. vi. 11. ''Who is made to us from God wisdom and justice, and sanctification, and redemption,'' 1 Cor. i. 30.

Fifth, Habitual grace, by which we remain in Christ, and he in us, which dignifies all our good works, and makes them acceptable and agreeable to God, and consequently meritorious of eternal life, and by which they become the works of Christ himself, as the fruit produced by the branches are chiefly the fruit of the vine from which the branches receive their nourishment. ''Abide in me,'' says Christ, ''and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine; so neither can you, unless you abide in me. I am the vine, you the branches; he that abideth in me, and I in him, the same beareth much fruit; for without me you can do nothing,'' John xv. 4.

What that fruit is, St. Paul tells us, saying, ''but now being made

free from sin, and become servants to God, you have your fruit unto sanctification, and the end everlasting life,'' Rom. vi. 22. ''For the fruit of the light is in all goodness, and justice, and truth,'' Eph. v. 9.; to wit, all manner of good works: and therefore, St. Peter exhorts us to labour the more, that by good works, we may make our calling and election sure,'' 2 Pet. i. 10.

Sixth, Eternal glory in the salvation of our souls, which is represented to us as the end of all these other graces, and the ultimate effect in us of our redemption through Jesus.

''Christ died for us, when sinners, much more, therefore, being now justified through his blood, shall we be saved from wrath through him,'' Rom. v. 9. For, ''whom he predestinated, them he also called; and whom he called, them he also justified; and whom he justified, them he glorified,'' Rom. viii. 30. ''According to his mercy he saved us by the laver of regeneration, and the renovation of the Holy Ghost, whom he hath poured forth upon us abundantly, through Jesus Christ our Saviour; that being justified by his grace, we may be heirs, according to hope of everlasting life,'' Tit. iii. 5. The grace of God is life everlasting in Christ Jesus,'' Rom. vi. 23.; ''for God hath not appointed us to wrath, but to the purchasing salvation by our Lord Jesus Christ, who died for us, that we may live together with him,'' 1 Thes. v. 9. ''And being consummated he became the cause of salvation to all that obey him,'' Heb. v. 9.; and therefore we have a confidence in ''the entering into the Holies by the blood of Christ, a new and living way, which he hath dedicated for us through the veil, that is to say, his flesh,'' Heb. x. 19, 20. Lastly, that Jesus Christ alone is the source of our salvation, is expressly declared by St. Peter: ''neither is there salvation in any other,'' says he, ''for there is no other name under heaven given to men whereby we must be saved, but the name of Jesus only,'' Acts iv. 12. And, as ''there is'' but ''one God,'' so there is but ''one Mediator of God and man, the man Christ Jesus, who gave himself a redemption for all,'' 1 Tim. ii. 5.

CHRIST, THE MEDIATOR.

Q. Why is Jesus Christ called the Mediator?

A. Because he is truly ''the Mediator of God and man'' in the most perfect sense of the word. A mediator is one who acts between two,

either to obtain pardon from the person offended to the offender, or to obtain some benefit from the one to the other. Now a mediator may procure this pardon or benefit either by paying an equivalent price for it, and so obtaining it in his own right through justice, or by the force of intercession and prayers as a favor.

Man, by sin, had grievously offended God, and was an object of his wrath and indignation; Jesus Christ appears as a Mediator to obtain pardon from God to man; to purchase this he paid a price of infinite value, the merits of all his sufferings, and death upon the cross, by which he acquired a right a title, in justice, to demand the pardon from his father, and all other graces for us; but that nothing might be wanting to the perfection of his mediatorship, to his sufferings and death he also joined most fervent prayers for the same end.

Hence the scripture says, "therefore he is the Mediator of the New Testament, that by means of his death for the redemption of those transgressions which were under the former testament; they that are called may receive the promise of eternal inheritance," Heb. ix. 15; and, "in the days of his flesh, offering up prayers and supplications with a strong cry, and tears, to him that was able to save him from death, was heard for his reverence," Heb. v. 7. By the former he is a mediator of redemption, and the only mediator between God and man; by the latter he is also a mediator of intercession, but so that he has a right in his own person, to claim what he ask for us as his own due.

When one man intercedes with God for another, he is also a mediator of intercession, but such a one as has no right or title in himself to demand what he prays for, but must expect to be heard only through mercy and favor; yea, this very mercy and favor he can look for only in and through the merits of Jesus Christ; so that all good to man must come from that source alone, whatever be the immediate instruments or means of applying it.

Q. As Jesus Christ has done so much for the salvation of mankind, will all mankind be saved?

A. Far from it; on the contrary, the light which the holy scriptures give us on this point expressly declares, that "many are called but few are chosen;" which alarming truth Jesus Christ repeats on two different occasions, and further assures us, in the plainest terms, "that

wide is the gate, and broad is the way, that leadeth to destruction, and many there are who walk therein! but oh, how narrow is the gate," says he, "and strait the way, that leadeth to life, and few there are who find it!" Matth. vii. 13. By which it is plain, that the number of those who are damned is much greater than of those who are saved.

Q. How comes this? Does not God will all men to be saved?

A. He certainly does. St. Paul declares it in the plainest terms: "God will have all men to be saved, and come to the knowledge of the truth," 1 Tim. ii. 4.

Q. Did not Christ die for all mankind?

A. Most assuredly; "Jesus Christ gave himself a redemption for all," 1 Tim. ii. 6; "and he is the propitiation for our sins, and not for ours only, but also for those of the whole world," 1 Jo. ii. 2.

Q. How comes it then that such numbers will be lost?

A. From their own fault alone. To understand this, we observe, that as God created man a free agent, he therefore required from him a free and voluntary service, as we have seen above at large, Chap. iii. qu. 18. But, man, abusing his free-will, rebelled against his God, and by that means forfeited all the favors God had bestowed upon him in this life, with all title to that eternal reward which he had prepared for him in the life to come; and also became utterly incapable of taking the smallest step towards the making up his peace with his offended Creator.

Now, through Jesus Christ, by what he did for us, fully satisfied the divine justice for the offence committed against God, rendered him propitious, and willing to be reconciled with us, and obtained grace to enable us to do on our part what should be required of us to complete our reconciliation; yet it is manifest, that, if we still continue in our rebellion against God, and refuse to return to his service, and to perform the conditions which he requires on our part for being received again into favor, it is impossible the fruits of the merits of Christ should be applied to our souls, so as to reinstate us in the favor of God, or secure our salvation. We lost his favor by the voluntary abuse of our free-will, and it is impossible to recover it without our voluntary performance of what he requires from us for that end. Though Christ died for all, and obtained so many benefits for us all, yet he forces none to accept of these benefits against his

will; nor will all he did be of any service to us, except the fruits of his merits be applied to our souls; which will never be done so as to bring us to heaven, unless we, of our own free-will, perform the conditions which he requires, and use the means which he has appointed for this purpose.

The scripture expressly declares, that "Christ is become the cause of eternal salvation to all that obey him," Heb. v. 9. Now, as God wills all to be saved, and as Jesus Christ died for all; therefore God, through the merits of Christ, gives to all men, in the way he sees proper and suitable to their state, the necessary helps of his grace, to enable them to perform the conditions he requires from them, and by that means to secure their salvation. But, alas! the greatest number still continuing to abuse their free-will, refuse to co-operate with that grace; and hence, as they do not perform the conditions required, they are therefore lost forever!

Q. What are the conditions which God requires of us to be saved?

A. They may all be reduced to two general heads: 1. To believe what Christ teaches; and, 2. To obey what he commands; or, in other words, Faith and Love; for by Faith we believe, and by Love we obey. Hence St. Paul lays down these two conditions as the only means by which we can reap any benefit from the redemption of Christ: "In Christ Jesus," says he, "neither Circumcision availeth any thing, nor Uncircumcision, but Faith that worketh by Charity," Gal. v. 6.

The Christian Faith

CHAPTER X

EXPLANATION OF OUR FAITH IN JESUS CHRIST

Q. WHAT is Faith?

A. Faith, taken in the general sense of the word, is our belief of any truth founded on the testimony of others. To understand this, we must observe, that there are different ways by which we can come to the knowledge of any truth. For some things can be known only by *experience,* that is, by the testimony of our two principal senses of *touching and seeing;* and this is generally the first source of our knowledge, and a very extensive one; by this we know the existence of all things about us, with all their sensible qualities and properties, and the like.

Other things there are which can only be known by *reasons;* that is, when, from known principles, we argue and draw conclusions which lead us to the knowledge of numberless truths, which the senses alone could never have acquired. Lastly, there are other things which can never be known, either by reason or experience, but only by hearing the testimony of those that know them; and the belief we have of such things is called *Faith.* By this means alone we can acquire the knowledge of all past matters of fact, and of things that happened at a distance from us, and of all such things as do not fall under the examination of our senses, and are above the comprehension of human reason.

HUMAN FAITH.

Q. How many kinds of faith are there?

A. Two kinds; human faith and divine faith. Human faith is when we believe any thing we learn from the testimony of man; and divine faith is when we believe any thing on the testimony of God.

Q. Is faith a certain means of acquiring knowledge?

A. The certainty of what we learn from the testimony of others depends upon the authority of those who give the testimony, that is, upon their knowledge and veracity. Two things are necessary to make us certain of what we hear from another; that he be not mistaken himself in what he relates, and that he speaks exactly according to the knowledge he has of the matter. Where we are persuaded of these two things, we can have no reasonable doubt of the truth of what we hear; but, if either of these be wanting, we can have no certain faith in such testimony.

Now, though in the ordinary course of life, the testimony of other men is a very general and extensive source of knowledge, and in many cases must be entirely depended upon: yet, as all men are liable to be mistaken themselves, or to deceive us; therefore human faith, properly speaking, cannot be said to carry an absolute certainty along with it. But with divine faith the case is otherwise; for, as it is simply impossible that God should be deceived himself, and no less impossible that he should mean to deceive his creatures; therefore, every thing we know from the testimony of God, we know with the most absolute certainty of its being true.

DIVINE FAITH.

Q. What description do the scriptures give of divine faith?

A. St. Paul says, that "faith is the substance of things to be hoped for, the evidence of things that are not seen," Heb. xi. 1. He calls it, "the substance of things to be hoped for," because the happiness we hope for in the next life is above all human comprehension; so that neither experience nor reason can give us any idea of it; but this divine faith, founded on the infallible testimony of God himself, gives us such a feeling conviction and persuasion of the greatness of it that it renders it in a manner present with us, as St. Chrysostom observes, so as to support and encourage us under all our afflictions, as if we already possessed it. He calls it also "the evidence of things not seen;" because though it be possible for us to see with our eyes, or comprehend by our reason the great truths of eternity, which Jesus Christ has revealed to us, yet his divine revelation gives us a more

convincing evidence of their truth than if we saw them with our very eyes themselves. And it is in preferring his divine word and authority in revealing them, to any thing our senses or reason can oppose to the contrary, that the merit of our faith precisely consists; because by this we do the greatest homage to the infinite wisdom and veracity of God, while we humble the proud idol of our own judgment to his holy word, "and captivate our understandings in obedience to him;" hence Jesus Christ says to St. Thomas, "because thou hast seen me, Thomas, thou hast believed; blessed are they that have not seen and have believed," John xx. 29.

Q. What is faith in Jesus Christ?

A. It is the firm belief of all those heavenly truths which he has revealed to man, concerning God and eternity, and the salvation of our souls.

Q. Could not man have acquired the knowledge of these heavenly truths by his own strength?

A. No: It was impossible for man, by his own abilities, ever to have attained the knowledge of them; as we have seen above. These truths are above nature, they belong to another world, and many of them depend solely upon the will and good pleasure of God, and therefore, could never have been known to man, unless God had revealed them to him. Hence the holy scripture says, "hardly do we guess aright at things that are upon earth, and with labour do we find the things that are before us: but the things that are in heaven who shall search?" Wisdom ix. 16. And Christ himself, who assures us that life eternal consists in "knowing the only living and true God, and Jesus Christ whom he hath sent," John xvii. 3, declares also, that "no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him," Luke x. 22. So that Jesus Christ himself, the Son of God, made man, is the heavenly teacher, by whom the knowledge of the Father, and of all the truths of salvation, is communicated to us.

Q. Can we depend upon the truth of what he teaches?

A. Most undoubtedly; for as he is God, a being of infinite wisdom, who essentially knows all things possible to be known, it is manifestly impossible he should ever be deceived himself, or be in the smallest mistake in any thing he says; and as he is a God of infinite truth, nay,

truth itself, and, at the same time, *infinitely holy*, incapable of the smallest imperfection, it is no less impossible for him ever to deceive his creatures, by telling them any falsehood; so that whatever he says must be absolutely and infallibly true.

Q. Are we then obliged to believe whatever he teaches?

A. Most certainly; for, as every thing taught or revealed by him is absolutely true, whenever we know any thing to be his doctrine, we must either believe it to be a real truth; or, by refusing to believe it, suppose him guilty of telling a lie, which would be a manifest impiety, and the highest injury done to his infinite wisdom and veracity.—Hence the scripture says, "he that believeth not, maketh God a liar, because he believeth not the testimony which God hath given of his Son," 1 John v. 10. Now, how can we expect any part with Christ, if we make God a liar?

Q. Does he require of all men to believe in him, as a condition of salvation?

A. Yes, he does; as he is the only Savior of mankind, who by shedding his precious blood redeems all men from their sins, and from the slavery of Satan, so all who want to partake of his salvation must acknowledge him as their Redeemer, and believe in him; nay, this belief, or faith in him, is the very first step towards our salvation, the foundation and ground-work of all the duties we owe him.

Q. How so?

A. Because it is self-evident, that we can neither love him, nor hope in him, nor honor him, nor obey him, except we first believe in him, and receive in faith what he teaches. Yet, he has expressly declared, that unless we love him and obey him, there is no salvation for us; and St. Peter assures us, that "there is no other name given to men, under heaven, by which we can be saved, but by the name of Jesus only," Acts iv. 12.

Q. In what way were those saved who lived in the world before the time of Christ?

A. From the beginning, there never was any other name given to men by which they could be saved, but the name of Jesus only; so that all that ever were saved from the beginning, were saved only by believing in Jesus Christ the Redeemer, who was then to come, and obeying the law which God then gave them; as now we can be saved only

by believing in the same Redeemer who is already come, and obeying the law of his gospel.

Q. Is it enough to believe in the person of Jesus Christ "that he is the Son of God made man," in order to be saved?

A. We must not only believe in his person, but we must also believe all that he has revealed, his whole doctrine; for, how can we believe that Jesus Christ is God, if we refuse to believe any one thing that he says, and by that means suppose him either ignorant or a liar?

THE FAITH OF PETER.

Q. But is it enough to have the faith of Peter: now his faith was, "Thou art Christ, the Son of the living God," for which Christ pronounced him *blessed,* and yet this was only faith in his person?

A. The faith of Peter is certainly sufficient; and at that time, Peter only made profession of his faith in the person of Christ, because that was the only point proposed by our Savior, when he said, "Who say ye that I am?" and it is the chief article of our faith in Christ, upon which all the rest depend. But the faith of Peter was by no means confined to this only; for, afterwards, when some of the disciples left him, because they would not believe the sublime doctrine he was teaching them concerning the blessed Eucharist, and Christ asked his Apostles, "Will you also leave me?" Peter immediately answered, "Lord, to whom shall we go? thou hast the words of eternal life," John vi. verse 68; which shows how firmly he believed his words also, even in things he did not understand, as well as the divinity of his person.

Q. Is the necessity of faith or belief of Jesus Christ and his doctrine declared in the scripture?

A. As the virtue of faith in Jesus Christ and his doctrine is the foundation of all other Christian virtues, and of all Christian duties, Almighty God has been pleased that it should be laid down in the holy scriptures in the clearest and plainest terms.

Thus, with regard to his person, "This is his command, that we believe in the name of his Son Jesus Christ," 1 John iii. 23. "He that believeth not is already condemned, because he believeth not in the name of the only begotten Son of God," John iii. 18. "He that believeth not the Son shall not see life; but the wrath of God remaineth

in him,'' John iii. 36. ''Many seducers are gone out into the world, who confess not that Jesus Christ is come in the flesh: this is a seducer and an antichrist,'' 2 John 7. ''He that believeth not, makes God a liar, because he believeth not the testimony which God has given of his Son,'' 1 John v. 10.

With regard to his word or his doctrine, when he gave his apostles commission to go and teach all nations those things which he had commanded them, he immediately adds, ''He that believes and is baptized, shall be saved, and he that believes not, shall be damned,'' Matth. *ult.* Mark *ult.* And on another occasion he says to them, ''Whosoever shall not hear you or receive your words, when you depart out of that city, shake off the dust from your feet; verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city,'' Matth. x. ''Whosoever shall be ashamed of me and of my words,'' *says Christ,* ''in this sinful and adulterous generation, him also the Son of Man shall be ashamed of when he shall come in the glory of his Father, with his holy angels,'' Mark viii. 38. Luke ix. 26. ''He that revolteth and continueth not in the doctrine of Christ, hath not God,'' 2 John 9.—''Jesus Christ shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power,'' 2 Thes. i. In all which plain testimonies, we see, that the receiving his words, the embracing his doctrine, and the obeying his gospel, are laid down as necessary conditions of salvation, without which ''everlasting destruction from the presence of the Lord,'' will undoubtedly be our portion for ever.

Lastly, With regard to faith in general, both of his person and doctrine, and to the great crime and punishment of unbelievers, the scriptures speak thus: ''Without faith it is impossible to please God,'' Heb. xi. 6.; ''as for unbelievers, and murderers, and fornicators, and adulterers, their portion shall be in a lake burning with fire and brimstone, which is the second death,'' Rev. xxi. 8. Hence the holy apostle St. Jude says, in the beginning of his Epistle, ''It is necessary to write, to beseech you to contend earnestly for the faith once delivered to the saints:'' and then goes on, in the rest of his short epistle, to expose, in

the strongest colors, the wickedness and punishment of those who corrupt this true faith by false doctrine; and St. Paul, writing to the Galatians, pronounces a curse, and repeats it a second time, upon any one who shall dare to change the Gospel of Jesus Christ, or in any one article teach another gospel than what he had already taught them, Gal. i.

Q. As true faith in Jesus Christ, or the belief of all those divine truths which he has revealed, is so strictly required by Almighty God from all as a condition of salvation; how can we possibly know what those truths are which he has revealed, and which we are obliged to believe?

A. This can only be known by means of that rule which Jesus Christ established for that purpose.

The True Guide to the Holy Way

CHAPTER XI

EXPLANATION OF THE RULE OF FAITH

Q. HAS Jesus Christ left us a rule by which we may know the truths he has revealed?

A. He has; and it is only by following this rule that we are preserved in that one true faith, of which the scripture says, there is "one Lord, one faith, one baptism," Eph. iv. 5.; and "without which faith it is impossible to please God," Heb. xi. 6. Hence St. Paul, exhorting all to be of the same mind, that is, to believe the same truths, and to have the same faith, commands us to continue in this rule, as the means to be so; "Nevertheless," *says he,* "whereunto we are already arrived, that we be of the same mind, let us also continue in the same rule," Philip. iii. 16.

Q. Have we any description of this rule in the scriptures?

A. Yes, we have; the prophet Isaiah, foretelling the glory of Christ's kingdom, describes this rule by which we are to walk under the gospel, as a *high way,* plain, open, and easy to walk in; as *a way of holiness,* containing everything necessary for making those holy who walk in it; as *a certain and secure way,* in which even fools shall walk without danger of error; and, finally as a way that *leads to eternal happiness.* The prophet's words are these: "And a path and a way shall be there, and it shall be called the holy way—and this shall be to you a straight way, so that fools shall not err therein—they shall walk there that shall be delivered; and the redeemed of the Lord shall return, and shall come into Sion with praise, and everlasting joy shall be upon their heads; they shall obtain joy and gladness, and sorrow, and mourning shall flee away, Isa. xxxv. 8.

Q. What may be drawn from these words of the prophet?

A. That the rule which Jesus Christ has left for instructing us in what we are to believe and do, in order to be saved, has these three properties. *First,* It *is easy and plain,* fitted for all capacities. *Second,* It *is universal,* and contains all revealed truths. *Third,* It *is certain,* and may be securely depended upon.

Q. Was it becoming the wisdom and goodness of God to leave us such a rule for our guide in these things?

A. It was not only becoming him to do so, but it was absolutely necessary for the end he proposed. For how could he require of man to believe his truths and obey his law, under pain of damnation, if he had not left us some *plain and certain* means by which we might know what *all* these truths are, and what his law requires from us?

WHAT IS THE RULE OF FAITH?

Q. What is the rule of our faith left us by Jesus Christ?

A. The Christian world, as it stands at present, is divided into two great bodies in regard to this point. All, indeed, agree in this, that the holy scriptures, being dictated by the Holy Ghost, are truly the word of God, and therefore are infallibly true in what they teach, both as to what we are to believe, and as to what we are to do in order to be saved. But, as the divine truths contained in them cannot be known without understanding the true sense of these sacred writings; hence the great question arises, *How is the true sense of the scripture to be known?* One of the two great bodies of Christians, to wit, the Protestants, affirm, that the true sense of the scriptures may be sufficiently known in all things necessary to salvation, by every man of sound judgment, who reads them with humility and attention; and, therefore, they hold, that the rule left by Jesus Christ to man for knowing what we are to believe, and what we are to do, in order to be saved is *the written word alone, interpreted by every man of sound judgment.* The other great body of Christians, namely, the Roman Catholics, affirm, that the true sense of the scriptures cannot be sufficiently known by any private interpretation, but only by the public authority of the church; and, therefore, they hold that the rule left us by Jesus Christ *is the written word, as interpreted by the Church.*

Q. How shall this great question be decided?

A. This is indeed a very great and important question, on the solution of which the whole difference between the Protestants and the Roman Catholics depends. But the decision of it is far from being difficult; it is shown in a very plain and simple manner, by comparing each of these two rules with the three qualities, which, as we have seen above, both scripture and reason show us the rule left by Jesus Christ must have, and seeing to which of these rules those qualities belong. Now the qualities or the properties of the rule left by Jesus Christ are, that it is *plain and easy, comprehensive,* containing all truths, and *certain,* so that we can depend upon it.

Q. Is the written word alone a plain and easy rule, fitted for all capacities?

A. A little attention will show that it is far from it; for *First,* It is impossible it should be such to those who cannot read; and yet what vast multitudes of these are there in the world! To them it can be no rule at all; for they cannot make the least use of it. Before printing was invented, which was not far above thirteen hundred years after Christ, there were none but written books in the world; and, of course, very few learned to read at all; not, perhaps, one in some thousands. What must the great bulk of mankind have done during all that time, if the written word alone be the only rule? Did Jesus Christ leave a rule for knowing his truths, which could be used only by the learned, whilst yet he obliges all, without exception, to believe these truths, under pain of damnation?

Second, With regard to those who can read, and who pretend to follow the written word alone, as they interpret it for themselves, we see from experience that they can never agree among themselves about the sense of it; but run into the most opposite and contradictory interpretations of it, which is the most convincing proof that it is far from being plain and easy; nay, on the contrary, that it is in many things hard to be understood, and obscure.

Third, The scripture itself affirms, in express terms, that, in the Epistles of St. Paul, there are "some things hard to be understood, which the unlearned and unstable wrest, as they do also the other scriptures, to their own destruction," 2 Pet. iii. 16. In which text it is plainly declared that the scriptures are "hard to be understood;" and that not only the *unlearned,* but also the *unstable,* who presume to interpret them accord-

ing to their own judgment, instead of finding their true sense, pervert and *wrest* them to false meanings; and by so doing, bring *destruction* on themselves. Consequently, this rule of the written word *alone,* is by no means a plain and easy rule fitted for all capacities; but, on the contrary, it is a most dangerous thing for any one to pretend to follow it as his rule; for the number of the unlearned is immense, and among those who are learned, who can answer for his own stability? Would ever Jesus Christ have left such a hard and dangerous rule to poor mortals?

Q. Is the written word *alone* a comprehensive rule?

A. It is far from it; there are several things believed and practised by all Christians, for which no authority is found in scripture; nay, which are contrary to the express words of scripture; we shall only mention these three. *First,* The law of God laid down in scripture, commands the seventh day of the week, which is Saturday, to be kept holy, and no manner of work to be done in it. There is not, in the whole Bible, one single text annulling that law, or dispensing with it; and yet all Christians think it lawful to break that law, by working upon the seventh day, and think it a duty to keep holy the first day of the week, or Sunday in its place.

Second, The scripture expressly forbids to eat blood, or things strangled, as a command of the Holy Ghost, Acts xv. 28. And yet this law is broken every day by Christians, without any scruple, though they have not the smallest authority from scripture to do so.

Third, All Christians believe the scriptures to be the word of God, written by the inspiration of the Holy Ghost; and this belief is the very ground-work of religion to those who follow scriptures alone as their rule; yet there is not the smallest proof from the scriptures themselves of their being so.

It is simply impossible to prove, from the scriptures, that the books therein contained were written by those whose names they bear; that these writers were inspired by God; that the books, as we have them, are such as were wrote by them, without addition, diminution, or corruption; or that the translations made of them are faithful, and agree with the originals. The scriptures then are far from being a comprehensive rule, and far from containing all revealed truths, since the above particulars, and many others, are not to be found in them.

Q. Is the written word *alone* a certain rule?

A. It fails here no less than in the two former properties. The true sense of scripture is, indeed, a most certain and infallible rule; but it is evident, that those who interpret it by their own private judgments, can have no certainty that the sense they put upon it is the true one; for *First,* The scripture itself declares, "that the unlearned and the unstable wrest it to their own destruction," 2 Pet. iii. 16. Now, how can any man be certain that he is not of this number? He may say he thinks he is right, but he can have no certainty. Nay, he cannot *reasonably* even think he is right; for

Second, Those who follow their own interpretation as their rule, are perpetually disagreeing among themselves, and giving the most contrary and often contradictory interpretation to the same text. How then can any man among them *reasonably* think, that the sense he puts upon it is right, when he sees it contradicted by numbers of others, every way as well qualified to understand it as himself?

Third, Very often the same persons alter their opinion about the sense they put on scripture; and what they believe to be the true sense to-day, they reject as false to-morrow, being continually *carried about with every wind of doctrine.* Now, what certainty can they have for their opinion at one time more than another? Their very change is an evident acknowledgment that they were wrong before, though they then were persuaded that they were right. What certainty can they have for being right now?

Fourth, All those who follow this rule, have the whole weight of the Roman Catholic church against them, which condemns all their *peculiar* interpretations of scripture as false and erroneous. What security then can they have of being right, when such a numerous and respectable body of Christians condemns them?

Q. What is the consequence of these reasonings?

A. That seeing the written word *alone,* as interpreted by every man's private judgment, has not one of those qualities which the rule of our faith ought to have; therefore, this cannot be the rule left us by Jesus Christ, for teaching us the truths revealed by him.

THE RULE OF FAITH AS A GUIDE.

Q. What is the rule of faith?

A. It is that Jesus Christ, well knowing that the dead letter of the scriptures could never answer the purpose of a rule, by which men could come to the knowledge of the truth revealed by him, if left to every private person to interpret them according to his own fancy; and that, on the contrary, such private interpretation must prove an unavoidable source of contentions and divisions among them, was therefore pleased to authorize the pastors of his church to be the interpreters of his word, and the depositors of all the sacred truths he had revealed to the world: That he gave them power and commission to teach the people the truths of salvation, and requires all to receive their faith from them; and, in consequence of this, they hold that the rule of faith ordained by Jesus Christ, *is the word of God as interpreted by the church;* that is, by the great body of the pastors of his church, spread throughout the world.

Q. Is this rule *plain* and easy, and fitted for all capacities?

A. Nothing can be more plain, or more adapted to the infirmity of human nature. For, let a person be ever so illiterate, and of ever so mean a capacity, if he has but the smallest degree of common sense, he can always be instructed in what is necessary for him to know, by the living voice of his pastors, who can vary the manner of their instructions in every different shape, to adapt them to his capacity, and make him comprehend them. It was by this means *alone* that thousands and thousands, in all ages, have been instructed in the true faith, and in the practice of all Christian duties, though they had never learned to read a single letter. It is by this means *alone* that thousands are daily instructed in the truths of religion, who, though they have learned to read, have neither judgment nor capacity to understand what they do read; and it is by this means *alone* that all, even the most learned, have been instructed in the first rudiments of religion in their infancy. So that this is evidently a plain easy rule fitted for all capacities, and for persons of all ages, conditions, and sexes.

Q. Is this rule *comprehensive,* so that all revealed truths can be learned by it?

A. It is; for, as Jesus Christ taught all revealed truths to his

Apostles by word of mouth, so it was perfectly easy for them to teach their disciples every thing they had learned from him in the same manner. Thus, from generation to generation, the pastors of the Church, being thoroughly instructed in all revealed truths themselves by those before them, can communicate the whole, without exception, to their people. And, in fact, it is by this means alone, we know for certain that the scriptures are the word of God; that the books we have for scripture are genuine; that it is lawful to keep the first day of the week holy instead of the seventh, though there be no authority for doing so in the scripture; and that it is lawful to eat blood and things strangled, though contrary to express command of the scripture; and, in general, it is by this means alone we come to know the true sense of scripture, and every other point of religion which the written word either does not, or could not contain.

Q. Is this rule *certain,* so that we may safely depend upon it?

A. It is in this that the beauty and excellency of this rule chiefly, shine forth, and show it to be the rule left us by Jesus Christ, and truly worthy of his divine wisdom and goodness. The certainty of this rule appears chiefly from three considerations. *First,* From the nature of the rule itself; for this does not consist in the private opinion of a few particular persons, but in the unanimous doctrine of the great body of the Pastors of the Church spread throughout the whole world. Now, these Pastors are exceedingly numerous; they are spread throughout all nations, and they differ from one another in their country, language, manners, government, and worldy interests, and even in their opinions, about other matters of knowledge and learning.

When, therefore, they all agree in giving us the same interpretation of scripture, or in declaring to us any truth of religion, is it not infinitely more certain to follow their decision, than to trust to our own private judgments in opposition to them? Would not a man be a fool to prefer his own interpretation of the civil law of the land, in opposition to the unanimous decision of the whole body of judges and lawyers? Besides, does not such unanimity, in so delicate a matter as religion, in which experience shows how jealous men commonly are of their own opinions, evidently show the finger of God to be there?

What but an overruling Providence could keep such multitudes united in religion. who so widely differ in every thing else?—Among

those who do not follow this rule, we can scarce find two of the same opinion in every article, though of the same nation and language, yea though of the same family; which evidently shows the uncertainty of their rule. How is it possible, then, that such vast multitudes, so every way differing in all things else, should agree in every article of revealed truths, if the rule they follow were not perfectly secure? This will still further appear, if we consider,

Second, The method they observe in declaring these truths; for, when the pastors of the church declare any article of religion, they never give it as their own private opinion, or as what they believe on their own private judgment, but they all protest and declare, that what they teach their people is precisely the same, without addition or diminution, which they received by tradition from their forefathers. Their predecessors, from whom they learned these truths, declared the same: and pledged their salvation for the truth of their declaration; every preceding generation did the same, till we arrive at the apostles themselves; assuring us, in all ages, that they hold it as a damnable sin to add or diminish one single iota from *the faith once delivered to the saints.*

It is manifest, that a body of people, faithfully observing this rule of tradition, can never vary, alter, or change, any article of their religion; and, therefore, that the faith they hold at present is the selfsame that was held in all preceding ages, and first taught by Christ and his apostles. But what renders the certainty of this rule beyond all dispute is,

Third, The sacred charter of infallibility promised by Christ to his church, and laid down in the plainest terms in the holy scriptures themselves.

THE INFALLIBILITY OF THE CHURCH.

Q. How does this infallibility of the church appear from scripture?

A. Among the numberless passages that show this, we shall here consider only these following:

First, Almighty God, by the prophet Isaiah, lays down the covenant he makes with Jesus Christ and his church in these beautiful terms: "There shall come a Redeemer to Sion, and to them that return from iniquity in Jacob, saith the Lord. This is my covenant with them,

saith the Lord. My spirit that is in thee, and my words that I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever,'' Is. lix. 20.

Here two things are promised, as a covenant made by God with the Redeemer, in the most absolute and unconditional manner: *First,* that the spirit of the Lord should never depart from the Redeemer nor from his posterity; and secondly, That the words put into his mouth, and by him revealed to his seed should never depart from his mouth, nor from the mouth of his seed, from henceforth and for ever. The seed or, posterity of the Redeemer are his followers, or his church; consequently, Almighty God here engages his most sacred promise that the Holy Ghost shall ever remain with the church of Christ, and that the true doctrine of revealed truths shall never cease to be held and taught by her; for they never shall ''depart out of her mouth.''

Second, This divine promise is renewed and confirmed by Jesus Christ himself in the gospel, in both its parts; for, speaking to the pastors of his church, in the persons of the apostles, he says, ''I will ask the Father, and he shall give you another comforter, that he may abide with you for ever, the Spirit of truth,'' Jo. xiv. 16. And a little after he adds, ''but when he, the Spirit of truth, is come, he shall teach you all truth,'' Jo. xvi. 13. Here we see a positive promise that the ''Spirit of truth,'' should be sent upon his church, and, ''abide with her for ever,'' and that the office of this spirit should be ''to teach her all truth.''

The first part of his promise was visibly accomplished on Pentecost, when the Holy Ghost came down upon the apostles and first Christians; it was frequently after repeated in the same visible manner upon the first converted Gentiles, Acts x., and other converts. There can be no doubt, then, of the perfect accomplishment of the other parts of it also, that he will continue with the church, ''for ever,'' and ''teach her all truth.''

Third, Jesus Christ declares, ''that he builds his church upon a rock,'' and positively assures us, that ''the gates of hell shall not prevail against her,'' Matth. xvi. 18. Now, what he means by saying he builds his church upon a rock, he himself explains when he says. ''Whosoever heareth these my words, and doeth them, shall be likened

to a wise man that built his house upon a rock, and the rains fell, and floods came, and the winds blew, and they beat upon that house, and it fell not, for it was founded upon a rock,'' Matth. vii. 24. Christ, then is the wise builder, and by building his church upon a rock gives her an absolute security against all storms, tempests, or assaults whatever, that may be made to destroy her; consequently, he assures us, that she shall never fail, never cease to be his church, and consequently, never be corrupted, never fall into error. In the other part of this text, he confirms this conclusion, positively declaring, that ''the gates of hell shall not prevail against her.''

Q. What is the consequence of these reasonings?

A. That seeing that the church of Christ, teaching her children by the mouth of her pastors, is a *plain easy way* of instructing them in *all the truths of religion,* and that with the *most perfect certainty;* so that even fools can walk without danger of error under her direction; therefore, she is the rule left us by Jesus Christ, by which we are to know what we are to believe, and what we are to do, in order to secure our salvation, by which also we know the scriptures themselves, and the true sense of them.

Q. Are there any other direct proofs to show that the church is this rule?

A. Yes, we have also these following, among many others: *First,* Because Jesus Christ did not give his apostles any commission to write the gospel; but only to teach and preach it; which plainly shows that his intention was, that preaching and teaching by the living voice of his pastors should be our rule, and not the dead letter of scripture.

Second, It is a certain truth, that it was by preaching and teaching, and not by writing, that the world was converted unto Christianity; that several of the apostles wrote nothing at all; and that those of them who did write, never converted any person or nation by their writings; but first converted them, and established the faith among them by their preachings, and then wrote to those whom they had before converted, for their instruction, on some particular occasion, and for their consolation.

Third, Because the scripture nowhere sends us to the scripture itself, as to our rule; but on the contrary, it expressly declares, that

"no prophecy of the scriptures, comes by private interpretation," 2 Pet. i. 20.

Fourth, Because the scripture, as we shall see by and by, sends us only to the church and to her pastors for our instructions; and obliges all, under the severest penalties, to submit to her doctrine in all things relating to religion.

Fifth, Because the same scripture expressly assures us that the different pastors of the church were instituted and ordained by Jesus Christ, on purpose to bring us all to "the unity of the faith," and prevent us from "being carried about by strange doctrines," Eph. iv. All which will more fully appear, by considering what the scripture itself teaches concerning the Church, after we have explained more at large the nature of tradition.

THE TRADITIONS OF THE CHURCH.

Q. What is meant by tradition?

A. The handing down from one generation to another, whether by word or mouth, or by writings, those truths revealed by Jesus Christ to his apostles, which either are not at all contained in the holy scriptures, or at least are not clearly contained in them; of which we have seen above several instances.

Q. What is the principle upon which tradition proceeds?

A. It is the laying down, as an invariable rule, to be observed in every generation, firmly to adhere to the doctrine received from the preceding generation, and carefully to commit the same to the succeeding generation, without addition or diminution.

Q. Was this principle of tradition established by the apostles?

A. It was most firmly established by them, and they used the most efficacious means to preserve it.

Q. What were these means?

A. We find these following laid down in their sacred writings: *First,* They warmly exhorted the faithful, and strictly commanded them to stick close to the doctrine which they had delivered to them, and to teach the same inviolate to those after them. Thus, "O Timothy," says St. Paul, "keep that which is committed to thy trust, avoiding the profane novelties of words, and oppositions of knowl-

edge, falsely so called, which some promising, have erred concerning the faith," 1 Tim. vi. 20. "Hold the form of sound words, which thou hast heard of me, in faith, and in the love which is in Christ Jesus. Keep the good things committed to thy trust by the Holy Ghost, who dwelleth in us," 2 Tim. i. 13. "And the things which thou hast heard of me before many witnesses, the same commend to faithful men, who shall be fit to teach others also," 2 Tim. ii. 2. "Continue thou in those things which thou hast learned, and which have been committed to thee, knowing of whom thou hast learned them," 2 Tim. iii. 14.

Such are the injunctions which he laid upon the pastors of the church in the person of his disciple Timothy. And to show the bishops, or chief pastors, are particularly charged with the obligation of adhering to the doctrine delivered to them from the apostles, when relating to Titus the qualities of these chief pastors among others, he says, that a bishop ought to "embrace that faithful word which is according to doctrine, that he may be able to exhort in sound doctrine, and convince the gainsayers,—who must be reproved, who subvert whole houses, teaching things which they ought not for filthy lucre's sake," Tit. i. 9.; where we see the strict charge laid upon the pastors, both to adhere to the true doctrine themselves, and to defend it against seducers.

The same injunction of adhering to the doctrine they had received, by tradition, from the apostles, he lays upon all the faithful in these words: "Therefore, brethren, stand fast, and hold the traditions which you have learned, whether by word, or by our epistle," 2 Thess. ii. 14. St. Jude also writes his on purpose to enforce this duty on the faithful, and says, "I was under a necessity to write to you, to beseech you to contend earnestly for the faith once delivered to the saints," Jude, ver. 3.

Such strong and repeated injunctions laid upon all, and especially upon the pastors of the church, who are appointed by Jesus Christ to be the guardians and teachers of the Faith, could not fail to make the deepest impression upon their minds, and have in all ages been considered as the great rule of their conduct in preserving the true doctrine inviolated.

Second, Not content with laying such strict commands upon the faithful to adhere firmly to the old doctrine handed down from the be-

ginning, they also warn them against all broachers of new doctrine, describe their manners, foretell their reprobation and damnation, and command the faithful to avoid them. St. Paul writes to Timothy: "Now the Spirit manifestly saith, that, in the last times, some shall depart from the faith, giving heed to spirits of error, and doctrines of devils, speaking lies in hypocrisy, and having their consciences seared;" 1 Tim. iv. 1.

What an impression must this description make upon the minds of all serious Christians! what a horror must it raise in them against all innovations! "Know this also," says the same apostle, "that in the last days, shall come on dangerous times, for men shall be lovers of themselves, covetous, haughty, proud, blasphemers,—lovers of pleasure more than of God; having an appearance indeed of godliness but denying the power thereof; now these avoid, for of this sort are they—who resist the truth, men corrupted in mind, reprobate concerning the faith," 2 Tim. iii. 1. St. Peter also is very strong upon this head, when he says, "There shall be among you lying teachers, who shall bring in sects of perdition, (*damnable heresies,* as the Protestant translation has it) bringing upon themselves swift destruction—whose judgment now of a long time lingereth not, and their destruction slumbereth not," 2 Pet. ii. 1. St. Paul also to the Romans saith, "Now I beseech you, brethren, to mark them who cause dissensions and offences, contrary to the doctrine which you have learned, and to avoid them; for they that are such serve not Christ our Lord, but their own belly," Rom. xvi. 17; and in his epistle to Titus, he says "A man that is a heretic, after the first and second admonition, avoid; knowing that he that is such an one is subverted, and sinneth, being commanded by his own judgment," Tit. iii. 10.

Again, to Timothy he saith, "If any man teacheth otherwise, and consent not to the sound words of our Lord Jesus Christ, and to that doctrine which is according to godliness, he is proud, knowing nothing, but sick about questions and strifes of words—corrupted in mind, and destitute of the truth," 1 Tim. vi. 3. St. John also speaks to the same purpose, saying, "Whosoever revolteth, and continueth not in the doctrine of Christ, hath not God—If any man come to you, and bring not this doctrine, receive him not into the house, and say not to him, God speed you: for he that saith to him, God speed you, communi-

cateth with his wicked works," 2 Jo. 9. Could any thing more efficacious have been said, than these oracles of the Holy Ghost, to excite in the hearts of the faithful the strongest aversion against even the smallest deviation from the doctrine they had received? Could any thing more firmly establish the sacred principle of tradition?

Third, But to settle this principle upon the most solid footing, besides, what is above, these sacred writers pronounce a dreadful curse upon, and deliver over to Satan, all those who shall dare to alter or corrupt the faith once delivered to the saints, though but in one single article.

Thus when some false brethren, in St. Paul's absence, had persuaded the Galatians, that it was necessary to join circumcision with the gospel, he wrote his epistle to them on purpose to correct this delusion; and though it was but an error in one point, and that in every thing else they adhered to his doctrine; yet he calls it a "removing from the grace of Christ—and a perverting the gospel of Christ," Gal. i. 6, 7. And then he adds, "but though we, or an angel from heaven, preach a gospel to you, besides that which we have preached to you, let him be accursed; as we said before, so I say now again, If any one preach to you a gospel, besides that which you have received, let him be accursed," Gal. i. 8.

So also he mentions two heretics of his own time, who erred only in one point, and says, "Their speech spreadeth like a canker, of whom are Hymeneus and Philetus, who have erred from the truth, saying that the resurrection is past already, and have subverted the faith of some," 2 Tim. ii. 17. But he had told his disciples before in what manner he had dealt with Hymeneus and Alexander, who "had made shipwreck of their faith;" "whom I have delivered to Satan, that they may learn not to blaspheme," 1 Tim. i. 20. Nothing surely could more effectually imprint in the minds of the faithful, the firmest attachment to the truths of the gospel, than this judgment of the apostle, or more excite their attention and solicitude, to preserve these sacred truths whole and undefiled, and to deliver them entire and uncorrupted to their posterity.

Q. All this is exceedingly strong indeed; but, how is it applied to show the preservation of the truths revealed by Jesus Christ throughout all ages?

A. It is manifest, from these scripture oracles, that the great principle or rule of tradition, was laid down and established by God himself at the beginning, and that it was delivered by the apostles to their disciples, along with the other truths of the gospel, as the fence and barrier, ordained by God for the preservation of the faith throughout all generations; and it is no less manifest, that, by the faithful observation of this rule, it is impossible the faith should even be corrupted as long as the world endureth. For, if the Christians of the second age believed nothing as revealed truths, but what they had received from their predecessors of the first age, then it is manifest that the faith of the first and second age was perfectly the same. And if those of the second age delivered the same entire and uncorrupted to those of the third age, then the faith of the third age must infallibly be the same with that of the two preceding ages; and the same must necessarily be the case with every succeeding age to the present, and will be to the end of the world.

THE DOCTRINES OF THE CHURCH UNCHANGEABLE.

Q. Is it certain that the church always adhered to this rule of tradition, and never deviated from it?

A. Nothing can be more certain, for several reasons. *First,* The church, in the apostolic age, most certainly adhered to it, as all the above testimonies of scripture show. In every succeeding age, she always professed her constant adherence to it, as the acts of all her councils, and the writings of all the holy fathers in every age declare; and in the present age, she openly avows the same thing, and protests that she received this rule, along with the other truths of Christianity, from those before her, as handed down to them from the preceding generations; therefore she never, in any age, deviated from it.

Second, This rule, as we have seen, is so strongly, so frequently, and under such dreadful penalties, inculcated in the holy scriptures, that it is morally impossible the whole Christian world should, in any age, renounce it, unless we suppose that the whole world should at once renounce all concern for their salvation.

Third, It is evidently impossible that a deviation from this rule should creep in by degrees; for the first that should begin to teach such

a deviation, would undoubtedly be forthwith condemned by those who adhered to it.

Fourth, In fact, the church, in every age, condemned all broachers of new doctrine by this rule alone, as is manifest from the history of all her councils, and the writing of Christians in all ages; some of whom, as St. Vincent of Lerins, and Tertullian, have written whole books upon this very subject, as the easiest and most expeditious means to confute all novelties in doctrine.

Fifth, Because it is manifest, from the writings of the Christians in every age since the apostles, that the doctrine of a faith has been uniformly the same in the Catholic Church, throughout all ages; and that those revealed truths which the apostles delivered by word of mouth, and did not commit to writing, as well as the true sense of their sacred writings themselves, have been handed down throughout every age, not only by the constant teaching of the pastors but also by the writings of great numbers of her members, many of whom were renowned for their great sanctity, as well as for their great learning. Which evidently shows that she has never deviated from this rule; and that by adhering to it, the sacred "words of God, once put into her mouth, have never departed from her," as God in his covenant with her had expressly promised by the prophet Isaiah, chap. lix.

Q. Can it be evidently proved that the church never altered or corrupted any of the truths revealed to her at the beginning?

A. This is manifest from the writings of Christians, in all preceding ages, and in all the different Christian nations of the world. In which writings we uniformly find the same sacred truths taught, explained, and inculcated, which the church teaches at this day. It also follows as a necessary consequence, from the principle of tradition, which she follows, of never changing, adding to, nor taking from, the sacred body of divine truths, received from her predecessors; but delivering the same inviolated and uncorrupted to her children in every generation; for it is self-evident, that a church which constantly adheres to this principle, can never alter her faith. Besides, as her attachment to the principle and practice of tradition, is itself one of the points delivered by tradition, it is evident, that a church which at present professes to believe and follow that principle, must always have

exactly observed it, and made profession of observing it; and consequently must always have maintained the same faith.

Add to all this the great number of those who were concerned in the preservation and observance of this rule, spread from the very beginning, throughout vast numbers of different countries and nations, and differing from one another almost in every thing else but religion. Add also, how tenacious men commonly are of their religion; especially those who believe it an article of their religion itself, never to alter any one iota of it.

Join to this how attentive the church has always been, in every age, to oppose and reject every attempt made to alter or corrupt her doctrine; and it will easily appear how impossible it is that she should ever make any change in any one point of revealed truths. And if we also consider the promised assistance of the Holy Ghost, to teach her all truth, and abide with her for ever, this puts the matter beyond the possibility of any doubt.

Q. In what does this promised assistance of the Holy Ghost properly consist? to what does it extend?

A. To understand this, we must observe that Jesus Christ revealed to his apostles, by word of mouth, all those divine truths, both regarding faith and manners, which God was pleased to communicate to mankind. This he himself declares, when he said to them, "But I have called you friends; because all things whatsoever I have heard of my Father, I have made known to you," John xv. 15.

These truths the apostles taught to the world, partly in their writings, and partly by word of mouth; but, as both the one and the other are equally the word of God, and revealed by him; therefore, both the one and the other are equally to be received and believed. "Therefore, brethren," says St. Paul, "stand fast, and hold the traditions which you have learned, whether by word or by epistle," 2 Thes. ii. 14. In these sacred traditions, both written and unwritten, there are many things not so clearly and explicitly expressed as others.

There are many things in them, as the scripture itself expresses it, "hard to be understood;" and there are also numberless other things, essentially connected with what is there expressed, which are not mentioned there at all; but which, nevertheless, are implicitly revealed by God, in those others with which they are necessarily connected. When,

therefore, any difficulty arises about any point of doctrine, the church immediately has recourse to revelation, contained in the written and unwritten word, in scripture and tradition, and examines the point in question by this sacred rule; in doing which, she is so effectually assisted, by the spirit of God, as infallibly to discover whether or not the point in question be contained in, connected with, or conformable to revelation. If it be, she adopts it as a sound doctrine; and if not, she condemns it as false and erroneous.

So that the Church never proposes to her children any new article of faith; but only brings to light, and unfolds the truths originally revealed by Jesus Christ; but which, till her declarations, had been only obscurely or ambiguously contained in scripture and tradition; and this is the principal thing in which the Holy Ghost gives her his infallible assistance. All this is manifest, from our Savior's own declaration, "He had made known to his apostles all things whatsoever he had heard of his Father;" but many of those things were little understood by them, and many of them so delivered, that they could not understand them; at least as to the full extent of what his words imported.

To remedy this, he promises to send them the Holy Ghost, and shows what his office should be, in these words: "But the Paraclete, The Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you," John xiv. 26. And again, "I have yet many things to say to you; but you cannot hear them now;—but when he, the Spirit of truth, is come, he will teach you all truth," John xvi. 12. This then is the office of the Holy Ghost; and, as Christ declared that he "would abide with his church for ever," this office he continually performs, teaching the pastors of the church all truth, and bringing to their mind, as occasion may require, all those things which are contained in the revelation Christ made at the beginning to his apostles.

Q. What conclusion follows from all this?

A. From this we still more fully see the perfect security we have in relying upon the authority of the church, as the guide and rule which Jesus Christ has ordained to conduct us in the way of salvation, and by which alone we can come to the certain knowledge of all those

divine truths which he has revealed, whether with regard to faith or manners.

WE SHOULD BE WELL INSTRUCTED IN WHAT OUR HOLY FAITH TEACHES.

Q. Is it therefore necessary for the Christian people to be well instructed in what our holy faith teaches concerning the church?

A. The knowledge of the church is certainly one of the most necessary points of the Christian religion, because the church is the very foundation of all the rest, being the sacred rule appointed by Jesus Christ, by which we come to the knowledge of all the truths of revelation, even of the scriptures themselves, and of the true sense and interpretation of them; the church is the organ of God, by which he speaks to his people, and discovers to them the great truths of eternity; and the true doctrine concerning the church being once properly established, an end is immediately put to all uncertainties, doubts and controversies about religion. Hence we find, that, in the Apostles' Creed, after professing our belief in the ever blessed Trinity, and the incarnation, and other mysteries of our Redeemer, the very next article is that of the Holy Catholic Church; it is immediately subjoined to them, and next in importance to those sacred truths; and, therefore, to be firmly believed as a truth revealed by God, as firmly as those other sacred truths of the Trinity and incarnation; it stands upon the same ground with them, the divine revelation; and is the sacred channel by which the revelation of these divine truths is conveyed to us.

Q. Is this article of the creed, *The Holy Catholic Church,* a proof of the continual existence of the church upon earth?

A. It is certainly a most convincing proof both of the continuance of the church of Christ, and of all those sacred prerogatives with which her Divine Spouse has adorned her. For the Apostles' Creed is universally admitted by Christians of all denominations to contain the fundamental articles of the Christian religion, as revealed by Jesus Christ to his apostles, consequently all the articles of the creed are divine truths; and, as the church of England teaches in her thirty-nine articles, *ought thoroughly to be received and believed, for they may be proved by most certain warrants of holy scripture,* Art. viii.; there-

fore they must be true at all times and in all places. Consequently as it was a divine revealed truth, when the creed was made by the apostles, that Christ had then a *Holy Catholic Church* upon earth; so it is no less a divine truth that he has a *Holy Catholic Church* upon earth at present, that he had such a church ever since the creed was made, and will have to the end of the world. And as this church never could cease to be the true church of Christ, so never could she cease to be what Christ at first made her, nor fail in any of those sacred prerogatives with which Christ at first adorned her: consequently, she is always holy, always catholic, always a visible body, consisting of pastors teaching, and people taught by them; always one, always apostolical, always infallible in what she teaches; for these, as we have seen in part, and shall see more by and by, are the sacred prerogatives which he bestowed upon her. For, if ever she lost any of these, she could no longer be the church of Christ, and then that article of the creed would be false, which it is a blasphemy to suppose.

The One True Church

CHAPTER XII

THE CHURCH OF CHRIST EXPLAINED

Q. What is the Church of Christ?

A. It is the congregation or society of all the true followers of Jesus Christ throughout the whole world united together in one body, under one head; for "we being many," says St. Paul, "are one body in Christ, and every one members one of another," Rom. xii. 5. "And there shall be one fold, and one Shepherd," John x. 16.

Q. In what are all the members of the church united together, so as to compose *one body in Christ?*

A. *First,* In one and the same faith, believing and teaching all those divine truths, which Jesus Christ revealed, and his apostles taught, and no other; for there is "but one Lord, one faith, one baptism," Eph. iv. 5.; and of the church, in the time of the apostles, it is said, that "they were persevering in the doctrine of the apostles," Acts ii. 42.

Second, In the participation of those sacraments which Jesus Christ ordained for the sanctification of our souls; thus, St. Paul, speaking of the sacrament of baptism, says, "In one spirit were we all baptized into one body," 1 Cor. xii. 13.; and of the holy eucharist he says, "Because the bread is one, all we, being many, are one body, who partake of that one bread," 1 Cor. x. 17.

Third, In being all governed by one head, and by pastors under him, ordained and authorized by Jesus Christ; for he himself declares. that all who belong to him "shall be one fold, and one Shepherd," John x. 16.—And St. Paul assures us, that all the different orders of pastors, apostles, evangelists, and teachers, were ordained by Jesus

Christ himself, "for edifying the body of Christ," Eph. iv.; that is, for building up and preserving the church in one body.

Q. Of whom is the church composed?

A. Of pastors teaching, and the people who are taught.

Q. Who are the pastors of the church?

A. The successors of the Apostles, ordained and authorized by Jesus Christ to teach the people the truths of salvation and to rule the church.

Q. How do you prove that Jesus Christ authorized the pastors to teach the people?

A. From his own commission to them, laid down in several places of the holy scripture, as follows: *First,* He declares, that he himself *was sent* by God his Father, *to preach the gospel,* Luke iv. 18.; and he says to his apostles, "As my Father hath sent me, I also send you," John xx. 21.

Second, He revealed to his apostles all divine truths: "All things," says he to them, "whatsoever I have heard of my Father, I have made known unto you," John xv. 15. And before he left the world, he gave them commission to teach the same to all nations; "Go ye," says he, "unto the whole world, and preach the Gospel to every creature," Mark xvi. 15.; and again, "Go ye therefore and teach all nations—teaching them to observe all things whatsoever I have commanded you," Matth. xxviii. 19.

THE COMMISSION OF TEACHING COMMITTED TO THE PASTORS.

Q. Was this commission of teaching to continue with the successors of the apostles?

A. It was; *First,* When Christ gave the apostles this commission "to teach all nations," he immediately added, "And behold I am with you all days, even to the consummation of the world," Matth. xxviii. 20. As the apostles neither did, nor could teach all nations in their own persons, nor were to continue upon earth until the end of the world, it is manifest that this commission was not confined to their own persons, but given to their office, that is, to them and their successors in office, who shall continue to the end of the world, and complete the work of teaching all nations, which the apostles began.

Second, St. Paul was not one of those to whom the above commission was given personally, and yet he declares of himself, "I am appointed a preacher and an apostle, (I say the truth, I lie not,) a doctor of the Gentiles, in faith and truth," 2 Tim. ii. 7.; and "that Christ sent me to preach the gospel," 1 Cor. i. 17.

Third, St. Timothy was ordained by St. Paul to be a pastor of the church, and a successor of the apostles, and St. Paul conjures him faithfully to discharge this duty of teaching: "I charge thee before God and Jesus Christ, who shall judge the living and the dead, by his coming and his kingdom, preach the word, be instant in season, out of season, reprove, entreat, rebuke, with all patience and doctrine." 2 Tim. iv.

Fourth, He also orders the same Timothy to appoint others to succeed him in the same office of teaching; "The things," says he, "which thou hast heard of me, before many witnesses, the same commend to faithful men, who shall be fit to teach others also," 2 Tim. ii. 2.

Q. In what light do the scriptures represent us the pastors of the church?

A. *First,* As the *ambassadors of Christ,* sent by him to declare to us his will, and reconcile us with God. "For Christ, therefore," says St. Paul, "we are ambassadors, God as it were exhorting by us. For Christ, we beseech you, be reconciled to God," 2 Cor. v. 20.

Second, As the *organs* of Christ by whom he speaks to us, "He that hears you," says Christ, "hears me, and he that despises you despises me," Luke x. 16.

Third, As the angels of God, from whom we are to know his law; for, "the lips of the priest shall keep knowledge, and they shall seek the law at his mouth, because he is the Angel of the Lord of hosts," Mal. ii. 7. "I preached the gospel to you heretofore," says St. Paul, "and you received me as the Angel of God, even as Christ Jesus," Gal. iv. 13. Great, indeed, is this dignity: but woe to those priests who vilify it by their conduct!

Q. Are we obliged to hear the pastors of the Church, and to receive the doctrine of our faith from them?

A. Nothing is more strongly or more clearly expressed in scripture, than this obligation: *First,* The pastors are expressly authorized by Christ to teach us; consequently, we are obliged to be taught by them.

Second, They are instituted by Jesus Christ, on purpose to keep us all in the unity of the faith; consequently, we are obliged to receive our faith from them.

Third, When Christ gave the commission of teaching to the pastors of his Church, he immediately adds, "He that believeth and is baptized, shall be saved, but he that believeth not shall be damned," Mark xvi. 16; consequently, we are obliged by Jesus Christ himself to believe what the pastors of his Church teach, under pain of damnation.

Fourth, He further declares to the pastors of his Church, "He that hears you hears me, and he that despises you despises me, and he that despises me despises him that sent me," Luke x. 16.

Fifth, Lastly, he condemns those that "will not hear his Church as heathens and publicans," Matth. xviii. 17.; that is, as "worshippers of the devil," for such, were the heathens; and "as people abandoned by God," and given up "to a reprobate sense," for such the publicans were reputed among the Jews.

Sixth, The Holy Ghost gives the same command to all by the mouth of St. Paul: "Remember your prelates, who have spoken the word of God to you, whose faith follow—and be not led away by various or strange doctrines," Heb. xiii. 7, 9. And

Seventh, St. John, speaking of himself, and the other pastors in his time, gives our submission to them as the sign to distinguish the spirit of truth from the spirit of error, and of our belonging to God: "We are of God," says He; "he that knoweth God heareth us, he that is not of God heareth not us; in this we know the spirit of truth and the spirit of error," 1 Jo. iv. 6.

Q. What are we to think of any doctrine which is contrary to what the Church teaches?

A. As we are undoubtedly assured that Jesus Christ will never permit his church to fall into error, or teach false doctrine, but will continue to preserve the sacred truths which he revealed to her, and put into her mouth, at the beginning, unchanged and uncorrupted to the end of the world; so it is evident that the doctrine which the Church teaches is infallibly true; consequently, any doctrine which is contrary to this must necessarily be a *false doctrine;* and if false it cannot be from God, for *God is truth, and cannot deny himself*, by speaking contrary to the truth.

Q. From whom then does all false doctrine come?

A. Our blessed Savior says to the Jews who opposed his doctrine, "You are of your father the devil—he abode not in the truth, because truth is not in him—for he is a liar, and the father thereof," Jo. viii. 44. St. Paul also assures us, that, "in the last times, some shall depart from the faith, giving heed to spirits of error, and doctrines of devils, speaking lies in hypocrisy," 1 Tim. iv. 1.; and St. James says, "Be not liars against the truth; for this is not wisdom, descending from above, but earthly, sensual, devilish," Ja. iii. 14, 15.

THE SPIRITUAL POWERS OF THE PRIESTHOOD TO RULE AND GOVERN THE CHURCH.

Q. What other powers belong to the pastors of the Church besides that of teaching?

A. They are also commissioned and authorized by Jesus Christ to rule and govern the church, and have received from him all the spiritual powers of the priesthood for this purpose.

Q. How is it proved that the pastors are authorized by Jesus Christ to rule the Church?

A. From the words of St. Paul, who, speaking to the chief pastors of the Church at Ephesus, says, "Take heed to yourselves, and to the whole flock, wherein the Holy Ghost hath placed your bishops, to rule the Church of God, which he hath purchased with his own blood," Acts xx. 28.

Q. In what does this power of ruling the Church consist?

A. It includes the whole of their authority, and is described by St. Paul, Ephes. iv. 12, under three heads; when he declares, that the different orders of pastors were instituted by Jesus Christ, *First,* "For the perfecting the saints;" that is, for conducting souls in the road of Christian perfection, by prescribing such rules to them, and giving them such advices as are necessary or conducive to that end.

Second, "For the work of the ministry;" that is, for the preaching of the word, and the administration of the sacraments.

Third, "For the edifying of the body of Christ;" that is, for regulating all the exterior of religion, by prescribing such rules and ordinances as they judge necessary for the decent performance of all the

outward service of the Church, for preventing or punishing all scandals, and for keeping the Christian people in virtuous discipline; so that every thing may contribute to give edification to the whole body, and to promote the honour of God in his Church.

Q. For what end did Christ give such powers to the pastors of the Church?

A. St. Paul goes on, in the same place to tell us, that all this was done by Christ. *First*, To bring "all to the unity of the faith."

Second, To enable us all "to become perfect men." And,

Third, "To prevent our being tossed to and fro like children, and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness, by which they lie in wait to deceive," Ephes. iv. 13, 14.

Q. Are the people obliged in conscience to obey the commands of the pastors of the Church in things concerning religion, and subjected to their authority?

A. They are; for St. Paul says expressly, "Let every soul be subject to higher powers: for there is no power but from God, and those that are ordained of God. Therefore, he that resisteth the power, resisteth the ordinance of God. And they that resist, purchase to themselves damnation," Rom. xiii. 1. If this be the case with all lawful powers, though they be immediately of human institution, and may be changed and altered by man, both as to their form, and the extent of their authority; how much more must it be with regard to the pastors of Christ's Church, whose power is immediately from Christ himself, instituted expressly by him, and which can be altered by no other whatsoever?

Second, Jesus Christ himself says to the pastors of his Church, in the persons of his apostles, "He that hears you hears me, and he that despises you despises me," Luke x. 16.

Third, He declares the greatness of the sin of disobeying his church in these strong terms: "He that will not hear the church, let him be to thee as a heathen and a publican," Matth. xviii. 17.

Fourth, St. Paul "went through Syria and Cilicia, confirming the churches;" and the means he used to confirm them was, by "commanding them to keep the precepts of the apostles and the ancients," Acts xv. 41.

Fifth, He expressly requires this obedience and subjection to our pastors, when he says, "Obey your prelates, and be subject to them, for they watch, as being to render an account of your souls," Heb. xiii. 17.

THE VISIBLE HEAD OF THE CHURCH.

Q. Who is the chief pastor, or head of the Church?

A. Jesus Christ is the invisible supreme head of the church; for God "hath put all things under his feet, and hath made him head over all the church, which is his body," Eph. i. 22; and therefore he assures us, that he is "with her all days, even to the consummation of the world," and that he animates her by his holy spirit, "the spirit of truth, who abides with her for ever;" and by this means he communicates to her, and to all her members, the heavenly influence of grace and charity, to preserve them in life, and enable them to bring forth fruit, as the vine communicates the nourishment to the branches, Jo. xv.; for "the charity of God is poured abroad in our hearts by the Holy Ghost, who is given to us," Rom. v. 5.

But, though Christ be thus the invisible head of the church himself, yet he has also been pleased to appoint another under him to be his vice regent upon earth, the chief pastor among men, and the visible head of his church.

Q. Whom did Christ appoint for this high office?

A. St. Peter the apostle, and his successors after him.

Q. How does it appear from scripture that Christ made him the visible head of the church?

A. From these following testimonies, among many others: *First,* Christ gave him the name of *Peter,* which signifies a *Rock;* and declared, that upon him, as "a rock, he would build his church;" Matth. xvi. 18.

Second, Christ gave to him a particular, and to none of the other apostles, "the key of the kingdom of heaven," Matth. xvi. 19. The power of the keys is the ensign of supreme power and authority, according to that of the prophet, "I will lay the key of the house of David upon his shoulders, and he shall open, and none shall shut; and he shall shut, and none shall open," Is. xxii. 22. This was prophesied of Christ himself, who also says on this subject, "Thus saith the Holy

One, and the True One, he that hath the key of David; he that openeth and no man shutteth; shutteth and no man openeth," Rev. iii. 7.; consequently by saying to St. Peter, "to thee I will give the keys of the kingdom of heaven," he manifestly communicates to him this supreme power, as to his viceregent upon earth.

Third, After his resurrection, he gave him the formal commission to feed his whole flock, in these express words, "Feed my lambs; feed my sheep," John xxi.; by which he constituted him the chief pastor of his fold, of which he had said before, "There shall be one fold and one shepherd," Jo. x. 16.

Fourth, When Satan sought to have the apostles in his power, "that he might sift them as wheat," Christ prayed only for St. Peter, "that his faith should not fail," and left him as head of the whole, "to confirm his brethren," Luke xxii. 31.

Fifth, In the lists of the apostles given in the gospel, St. Peter is always named first in order, and the rest are named sometimes in one order, sometimes in another; yet it is certain St. Peter was not first called to Christ, for his brother Andrew was called before him, and introduced him to Christ.

Sixth, St. Matthew, St. Mark, and St. Luke, in their list of the apostles, take particular notice of the name of *Peter,* which Christ gave him, for his own name was Simeon, which indicates the particular privilege annexed to that name; and therefore St. Matthew expressly calls him the *first.*

Seventh, St. Peter acted in this supreme capacity as head of the church, both when he called the brethren to deliberate about choosing one in the place of Judas, Acts i. and also when he gave the definitive sentence in the council of Jerusalem, after "there had been much disputing," Acts xv. 7.; but when he had spoken, all "the multitude held their peace," verse 12; and submitted to his decision, as did also St. James, who assented to, and confirmed what he had said.

Eighth, The writers of Christianity, and holy fathers in every age, have always attested it as a truth revealed by God, that Jesus Christ did constitute St. Peter prince of the apostles, and visible head of his church.

Ninth, It is an undoubted fact, that his successors have always claimed this supreme authority, and have exercised it throughout the

whole church, as occasion required, in every age, from the very beginning.

Considering the nature of man it is evidently impossible that any one bishop of the church should have acquired such authority over all the rest, even in the most different nations, and the most distant kingdoms, or that he could have exercised it every where among them, if it had not been given him from the beginning, and ordained by Jesus Christ.

Q. Why did Christ institute one visible head of his church upon earth?

A. Because, as the Church is a visible body, or society of men, it was most becoming they should have a visible supreme head among them, like to the members of whom the body is composed. Besides, as the Church was ordained to be spread over all nations, differing from one another in language, customs, government, and every thing else, except religion, it would have been morally impossible to have kept them all united in one body, if there were not one common visible head or supreme authority among them, to which all must submit. So that this head of the Church is the centre of unity, by which the Church of Christ, throughout the whole world, is joined in one body?

Q. Who are the successors of St. Peter as head of the Church?

A. The bishops of the city of Rome of which St. Peter was the first bishop, and suffered martyrdom in that city for the faith of Christ, leaving his successors there the heirs of all his power and authority.

Q. Wherein consists the power of the bishop of Rome, as head of the Church?

A. As he is appointed by Jesus Christ to be the supreme head and pastor of the Church under him, to be the spiritual father and teacher of all Christians, with full power to feed and govern the whole flock; therefore he is the supreme judge and lawgiver, in all things relating to religion, whether as to faith, manners, or discipline. The primacy, both of honor and jurisdiction, over all the other bishops, belong to him; and all the members of the Church are obliged to pay the greatest respect, veneration, and obedience to his decrees and orders in all things belonging to religion.

Q. How is the head of the Church commonly called?

A. He is called the *Pope,* which word signifies *Father,* and is given to the head of the Church; because, being the vicar of Jesus Christ, he is the common spiritual father of all Christians.

Q. As the power of teaching resides in the pastors of the Church, does the infallibility of the Church preserving the true doctrine, reside only in them?

A. The promises of infallibility, in preserving the true doctrine of Jesus Christ, are of two sorts. Some are made to the Church in general, such as these, "I will **build** my Church upon a rock, and the gates of hell shall not prevail against her. My words which I have put in his (*the Redeemer's*) mouth, shall not depart out of his mouth, nor out of the mouth of his seed, from henceforth and for ever." The Church is the pillar and ground of truth. By these promises infallibility is secured to the whole church, pastors and people; so that they shall never cease to believe and profess the true faith of Jesus Christ.

But the people are commanded to receive the faith from their pastors, and to believe what they teach; so that the faith of the people depends upon the teaching of the pastors; therefore the second class of promises are made to the pastors in particular; for to the pastors, in the persons of the apostles, our Savior said "Behold I am with you all days, even to the consummation of the world; the Father will send you the Spirit of Truth, to abide with you for ever, and teach you all the truth." Thus both pastors and people are assured that Jesus Christ, and his holy spirit, will always remain with the pastors of his Church, and so assist them by the continual protection of his overruling providence, in the great work of teaching the people, that they shall never alter nor corrupt the true doctrine of Christ, but teach it whole and undefiled, to the end of time.

Q. In whom then does the infallibility properly reside?

A. In the body of the pastors, joined with their head. *First,* When the pastors of the Church are called together by the chief pastor, in a general council to decide any thing about religion, whether regarding faith or morals, they are then infallible in their decisions, and their decrees are considered as dictated by the Holy Ghost, according to the example of the apostles, in their council at Jerusalem, who begin their decree with these words, "It hath seemed good to the Holy Ghost and to us," Acts xv.

Second, When the head of the Church, without calling together the other pastors, publishes any decree concerning faith or morals, and this decree is accepted and received by the body of the pastors, either expressly or tacitly, it then becomes a decree of the whole Church, and of the same infallible authority, as if it had been made in a general council.

THE INFALLIBILITY OF THE POPE.

Q. When the head of the Church publishes any decree concerning faith or morals, to which he requires submission to all the faithful, is he himself infallible in what he teaches?

A. Yes, the head of the Church is infallible in what he teaches.

Q. What proofs are there in favor of this infallibility?

A. The proofs are taken from scripture, tradition, and reason.

Q. What proofs do they bring from *scripture?*

A. The following: *First,* This privilege of the particular direction and assistance of God, in teaching true doctrine, was given to the high priest in the old law; and the synagogue being only a figure of the law of grace, and of the Church of Christ, the same privilege must certainly be given to the high priest of the Church also; otherwise the figure would have been more perfect than the thing figured, the shadow more privileged than the substance. As the high priests were so privileged in the old law, appears from this, that the people were commanded, in all their disputes about religion, to have recourse to them as the supreme judges; and God assured them, that they should declare "to the people, the truth of the judgment," and commanded them "to do whatsoever they shall say, that preside in the place which the Lord shall choose, and what they shall teach, according to his law, and to follow their sentence; and not to decline to the right hand nor to the left;" and then concludes, "But he that will be proud, and refuse to obey the commandment of the priest, who ministereth at that time to the Lord thy God, and the decree of the judge, that man shall die, and thou shalt take away the evil from Israel. And all the people hearing it shall fear, that no one swell with pride," Deut. xvii. 8.

Second, Jesus Christ said to St. Peter whom he constituted the head of his Church, "Thou art Peter, (*that is, a rock,*) and upon this rock will I build my Church, and the gates of hell shall not prevail against her," Matth. xvi. 18. From this text as we have seen above,

the infallibility of the Church, in always teaching the true faith, is most solidly proved; and the grounds of this proof is given by Christ himself, when he says that the firmness and stability of the wise man's house, against all storm and tempests, winds and rain, was precisely owing to this; "for it was founded on a rock," Matth. vii. 25.; that is, on a solid and immovable foundation. Seeing then that St. Peter, as head of the Church, is the rock, under Christ, on which she is built, and seeing that she is therefore infallible, because built on a rock, it necessarily follows that the foundation itself must be infallible also.

Third, Our Lord said also to St. Peter, "Simeon, Simeon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not, and thou, being converted, confirm thy brethern," Luke xxii. 32. Here our Savior shows the rage of Satan against all his followers; but, to disappoint him, Christ prayed for St. Peter in particular, that his faith should not fail, and then commissions him, as the head, to confirm all the rest. When our Savior prayed to his Father to raise Lazarus from the dead, he said, "Father, I give thee thanks that thou hast heard me, and I knew that thou hearest me always," John xi. 41. If, therefore, the prayer of Christ was always heard by his Father, the above prayer, that the faith of Peter should not fail, was without doubt heard also. Whence it follows, that St. Peter, as head of the Church, and consequently his successors in office, shall never fail in faith, nor teach false doctrine. Our Savior, in the very text itself, shows that this very prayer for Peter was heard by his Father; "I have prayed for thee," says he, "you have nothing to fear." In consequence of my prayer, you shall be confirmed in the faith, and when you are so, "strengthen your brethren," and "confirm them also." This very commission of confirming others necessarily presupposes that the prayer of Christ was heard, by which Peter was confirmed in the faith himself.

The subsequent fall of Peter, in denying his master that very night, does not in any degree weaken this argument, but rather corroborates it; it shows that this promise of our Savior, that Peter's faith should not fail, was made to him, not as a private person, but as the head of the Church; and, therefore, to stand firm in all his successors; and,

like all the other promises made to the Church itself, it was not to take place till the coming of the Holy Ghost, who was sent on purpose to establish the Church, and fulfil all the promises Christ made to her, and for that end to "abide with her for ever."

Q. What proofs of the infallibility of the head of the church do they bring from *tradition?*

A. From the testimonies of the holy fathers, from the very earliest ages, which shows that this was the belief of the Church in their days. Thus Origen, a celebrated writer in the third age, explaining the text, "Thou art Peter," &c. says, "It is true, though not said expressly, that neither against Peter, nor against the Church, shall the gates of hell ever be able to prevail; for, if they could prevail against Peter, in whom the church is founded, they would also prevail against the Church." St. Irenæus, Bishop of Lyons, in the second age, confutes all heresies, and all false doctrine, from the authority of the Holy See alone; "By declaring," says he, "the tradition and faith of that church which she received from the apostles, and has handed down to our days," Adv. Her. l. 3. cap. 5. And then adds, "To this Church all must have recourse; for in her the apostolical tradition is preserved." So St. Cyril, Patriarch of Alexandria, from the text, "Thou art Peter," concludes thus: "According to this promise the apostolical Church of Peter remains immaculate, free from all seduction and heretical circumvention." Great numbers of others are omitted for brevity's sake. Only we must add St. Augustine, who, when the Palegian heresy was condemned by the Pope, says, "The answer of Rome is come; the cause is ended," Serm. 3. de Verb. Apost.

Q. What proofs are brought from *reason?*

A. The proofs from reason are founded on facts, and on principles received by all members of the Church as divine truths; *First,* There never was an instance of any Pope who proposed any doctrine to be believed by the Church, that was contrary to the sacred rules of faith revealed by Christ; for though there have been a few, and only a few popes, that were bad men in their own practice; yet the most inveterate adversaries of the catholic faith could never yet show that any pope ever taught bad doctrine.

Second, Never yet did any pope issue any decree concerning the truths of faith or sound morality, but it was immediately received by

the great body of the bishops, as containing the most solid and wholesome doctrine.

Third, Many different heresies that have arisen in different ages in the church have been proscribed and condemned by the authority of the head of the Church alone, both before the first general council was held, and since.

Fourth, In all controversies of moment that have arisen in the Church about points of faith, the bishops have always had recourse to the head of the Church, as the supreme tribunal for settling them; and, if the obstinacy of the party condemned by him, made it adviseable to have recourse to general council, these councils never were found to do any thing else, after the most mature examination, but to confirm the sentence already passed by the head.

Fifth, It is a truth received by all catholics, as Tournely, a French divine, who writes upon the infallibility of the Holy See, expresses it. "That as the Roman and apostolical see is the bond of catholic unity and of catholic communion, no man can be held to be a catholic, unless he be joined with that see in the unity of faith and doctrine." And then, showing that this union is of two sorts, both in the external profession and the internal assent of the mind, he concludes, "To be united in both ways with the see of Rome, was always necessary, and looked upon in all ages as the most certain sign and proof of true faith, and pure doctrine," tom. 1. De Eccl. a. 6.

This same truth is handed down from the very beginning in the writings of the holy fathers in every age, in the strongest terms. Thus St. Jerom, writing to the bishop of Rome says, "I am joined in communion with your holiness, that is, with the chair of Peter: Upon that rock I know the Church is built: Whoever eats the lamb out of this house is profane; whoever is not in this ark shall perish in the deluge —whosoever gathereth not with thee scatters; that is, he who is not of Christ belongs to Antichrist." Epist. 56. and Dama. And St. Augustine, in his psalm against the Donatist schismatics, says to them, "Come, brethren, if you have a mind to be ingrafted in the vine. 'Tis a pity to see you lie in this manner lopped off from the stock. Reckon up the prelates in the very see of Peter; and in that order of Fathers see which has succeeded which. This is the rock over which the proud gates of hell prevail not."

Sixth, The same celebrated Tournely acknowledges, that, if a division among the bishops should happen about any point of faith, "Without doubt," says he, "we must adhere to that part which is united with the head, which is always to be esteemed the better and the sounder part." From all which, the infallibility of the head of the Church naturally flows; for, if Christ obliges all to be united with him in faith and doctrine, he surely is obliged to preserve him from teaching false doctrine. From the command of Christ to hear his Church under pain of being considered as heathens and publicans, it is justly inferred that the Church can never go astray. This argument has an equal weight, when applied to the obligation of being united with the Church's head in faith and doctrine.

Q. These are very strong arguments indeed: but what proofs do the others bring for their opinion, that the head of the Church is not infallible?

A. They bring not one text of scripture to prove it; but only show some objections against the above texts, by which they think that the infallibility of the head of the Church is not proved by them; and all their other arguments from tradition are much of the same nature, and tend rather to invalidate the proofs taken from tradition, of his infallibility, than directly to prove the contrary. However, as this is a question in which faith is not concerned because the Church has never given any decision about it one may believe it or not in his private opinion, according as he thinks the reasons on each side preponderate.

Q. What consequences flow from these scripture truths concerning the Church of Christ?

A. The consequences that necessarily flow from all that has been said in this and the preceding chapter, are chiefly these three: *First,* That the Church of Christ is the sacred rule of faith, and the supreme judge of controversy, instituted and ordained by him to preserve inviolated, to the end of time, all those divine truths which he revealed to man, and on the knowledge and belief of which the salvation of our souls depend; and that she is fully qualified by her divine spouse to discharge this office, so as to pronounce sentence upon *every point of revelation, clearly and distinctly,* and with *infallible certainty.*

Second, That this Church of Christ is one body, having all one and the same faith, and governed by one and the same supreme church

authority; so that whatever sect is divided from this body, by professing a different faith from her is no part of the Church of Christ, but, at best, a human invention; and the faith they profess, as differing from hers, is all falsehood and error, arising from the father of falsehood and lies.

Third, That the Church of Christ is the only road to salvation; both because it is only in her communion that the true faith of Christ can be found, "without which it is impossible to please God," Heb. xi. 6.; and because Christ has declared, that all who refuse to *hear her* are condemned by him *as heathens and publicans,* and that those who despise her pastors despise Christ himself and his Father who sent him.

OUT OF THE CHURCH OF CHRIST THERE IS NO SALVATION.

Q. Are there any other direct proofs from scripture to show that out of the Church of Christ there is no salvation?

A. Yes, these two will be mentioned here: *First,* Christ, speaking of those who were not yet joined in the communion of his Church, but whom he foreknew would make a good use of the graces he would give them for that purpose, says, "Other sheep I have who are not of this fold, them I MUST BRING, and they shall hear my voice, and there shall be one fold and one shepherd," John x. 16.: where he plainly declares, that all those of his sheep, who are not yet of his fold, must be brought to it, as a necessary condition of their salvation.

Second, In consequence of this settled disposition of the divine providence, no sooner did the apostles begin to preach the gospel, than immediately "the Lord added daily to the Church such as should be saved," Acts ii. 47. which evidently shows that all who are not added to the Church, are out of the way of salvation.

Q. Is it lawful to have any communication in things of religion with those who are separated from the Church of Christ?

A. By no means; all communion or fellowship in any religious duties, rites or ritual is repeatedly and strictly forbidden by the Church.

Q. How is the Church of Christ known as the true Church?

A. By the marks laid down in the holy scriptures, by which the true Church of Christ can easily be distinguished.

The Roman Catholic Church the Only Church Presenting the Sacred Truths of Faith

CHAPTER XIII

EXPLANATION OF THE MARKS OF THE CHURCH

Q. What are the marks of the Church of Christ laid down in the scriptures?

A. These four, as declared in the Nicene creed, that she is *One, Holy, Catholic,* and *Apostolic.*

THE CHURCH OF CHRIST IS ONE.

Q. How does it appear that the Church of Christ is *one?*

A. This we have seen in the preceding chapter, where the Church is shown to be one body, of which Christ is the head, and that all her members are united to him in his body, by having all one and the same faith, being all in one communion, and subject to one supreme church authority. It also appears manifest, from the manner in which the Church is constantly represented to us in scripture, for there she is called the kingdom of God "that shall never be destroyed, that shall not be delivered up to another people—but shall stand for ever," Dan. ii. 44. It is also called, "the city of the living God—the Church of the first born," Heb. xii. 22.; of which God says, by his prophet David, "the Lord hath chosen Sion, he hath chosen it for his dwelling. This is my rest for ever and ever, here will I dwell, for I have chosen it," Ps. cxxxi. 13. St. Paul also calls it "the house of God, the Church of the living God, the pillar and ground of truth," 1 Tim. iii. 15.

Seeing therefore, that this kingdom, this city, this house of God, shall never be destroyed, but shall stand for ever, it necessarily follows that it can never be divided against itself, cannot possibly consist of

jarring sects, or separate communions, contradicting and condemning one another, but must always be one body, and all its members must be perfectly united in one faith, and one communion; for Christ himself expressly declares, "That every kingdom divided against itself shall be made desolate; and every city or house divided against itself shall not stand," Matth. xii. 25. St. Paul also shows this unity of the Church, when he affirms, that "We being many, are ONE body in Christ," Rom. xii. 5.; and that there is but "one body, one spirit, one Lord, one faith, one baptism," Eph. iv.; and Christ himself, in plain terms, says, that "there shall be one fold and one shepherd," John x. 16. which clearly shows, that all the members of the Church of Christ make up but *one body*, having all *one faith,* and are governed by *one shepherd.*

THE CHURCH OF CHRIST IS HOLY.

Q. How is it proved that the Church of Christ is *Holy?*

A. By holiness is understood that the Church of Christ teaches nothing but what is holy or tends to holiness; that she proposes to her children the most powerful motives to induce them to become holy; that she affords them the most efficacious means to enable them to be holy, and that great numbers of her children, by following her instructions and using these means, do actually become holy. Now, that all this is essential to the true Church of Christ is manifest from many texts of scripture: *First,* The prophet Isaiah, foretelling the glories of the Church, as the *way* or rule to conduct us to eternal happiness, says, "And a way shall be there, and it shall be called the holy way," Is. xxxv. 8.; and that "the unclean shall not pass over it," to show that it is both holy in itself and conducts to *holiness* all those that walk therein, and brings them at last to eternal happiness; for it is added, "they shall walk there that shall be delivered; and the redeemed of the Lord shall return, and shall come to Sion with praise; and everlasting joy shall be upon their heads; they shall obtain joy and gladness, and sorrow and mourning shall flee away," ver. 9, 10.

Second, David also foretells the holiness of the Church, when he says, "Holiness becomes thy house, O Lord, for length of days," Ps. xcii. 5.

Third, St. Paul assures us, that Christ died for this very purpose,

to purify his Church and make her holy: "Christ loved the Church," says he, "and delivered himself up for it, that he might sanctify it, cleansing it by the laver of water in the word of life; that he might present it to himself a glorious church, not having spot nor wrinkle, nor any such thing; but that it shall be holy and without blemish," Eph. v. 25.

Fourth, The same apostle also teaches, that Christ died for the sanctification of her members, and that he "gave himself FOR US, that he might redeem us from all iniquity, and might cleanse to himself a people acceptable, a pursuer of good works," Tit. ii. 14.; and hence St. Peter says, "You are a chosen generation, a holy nation, a purchased people," 1 Pet. ii. 9.

THE CHURCH OF CHRIST IS CATHOLIC.

Q. How does it appear that the Church of Christ is *Catholic?*

A. The word *Catholic* signifies *Universal,* and means that the Church of Christ is not confined to one corner of the world, or to one nation, as the Jewish church was, but is made for all nations and for all countries, so as to embrace the whole world; which is explained in the following manner, from the scripture: *First,* That the Church was instituted by Jesus Christ, to be diffused through all nations, and propagated to the utmost bounds of the earth. Thus he gave the pastor of the Church express commission to carry the light of his Gospel every where; "Go ye," says he, "and teach all nations," Matth. xxviii. "Going into the world, preach the gospel to every creature," Mark. xvi. "And you shall be witnesses to me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost parts of the earth," Acts i. 8. Yea, Christ himself assures us, that he suffered for this very end; "Thus it behoved Christ to suffer," said he to the eleven, "and to rise again from the dead the third day; and that penance and remission of sins should be preached in his name among all nations, beginning at Jerusalem," Luke xxiv. 46.

Second, That the Church being intended for his purpose, and being of this diffusive nature, must possess in herself those means and qualifications, which are necessary for propagating the faith of Christ among all nations, and for converting all mankind to Christianity.

These in the beginning were apostolical men, men burning with zeal for the glory of God and the salvation of souls, who, leaving all to follow Christ, cheerfully sacrificed their own comforts, and underwent all dangers and difficulties, in order to convert souls to Christ: men eminent for their holiness of life, on whom God bestowed the gift of miracles, as proofs of their mission, and to confirm the truth of what they taught. Apostolical men of this kind then must never be wanting in the true Church of Christ, as the means appointed by him for converting the world to the Church. Thus the prophet Isaiah foretells the perpetuity of apostolical pastors in the Church, and their continual zeal for the propagation of the gospel, in these words: "Upon thy walls, O Jerusalem, I have appointed watchmen all the day and all the night; they shall NEVER hold their peace. You that are mindful of the Lord hold not your peace," Is. lxii. 6. The success of their labors is thus described, "The gates shall be open continually: they shall not be shut day or night, that the strength of the Gentiles may be brought unto thee, and their kings may be brought," Is. lx. 11. That the gift of miracles shall not be wanting to many of these apostolical laborers, Christ himself assures us; for when he conferred upon the apostles and their successors the mission of teaching all nations, he immediately added, "And these signs shall follow them that believe in my name they shall cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay their hands upon the sick and they shall recover," Mark xvi. 17. And that this gift of miracles was chiefly promised to those who preach the word, in confirmation of what they taught, is plain, from the first performance of the promise: for it is immediately added, that "they going forth preached every where, the Lord working withal, and confirming the word with signs that followed," verse 20. Upon another occasion, he says, with an oath, "Amen, amen, I say unto you, he that believeth in me, the works that I do he shall do also, and greater than these shall he do, because I go to the Father," John xiv. 12.

Third, In consequence of this the Church must, from the beginning, be propagating the faith of Christ, and, from time to time be converting nations, till at last she be spread over the whole universe; thus, "from the rising of the sun to the going down thereof, my name is

great among the Gentiles," Mal. i. 11. "All the ends of the earth shall remember, and shall be converted to the Lord, and all the kindreds of the Gentiles shall adore in his sight; for the kingdom is the Lord's, and he shall have dominion over the nations," Ps. xxi. 28. "Ask of me, and I will give thee the Gentiles for thy inheritance, and the uttermost parts of the earth for thy possession," Ps. ii. 8. In the New Testament, to omit many others, St. Paul says to the Colossians, "The truth of the gospel is come to you, as also it is in the whole world, and bringeth forth fruit and groweth," Col. i. 6. From all which it is evident, that to be catholic or universal, is an essential quality of the Church of Christ; that she is not, and cannot be confined to one corner or nation, but is more or less spread over all the known world, and is the Church of all nations.

THE CHURCH OF CHRIST IS APOSTOLICAL.

Q. How does it appear that the Church of Christ is *Apostolical?*

A. By the word *Apostolical* is meant, that the Church of Christ is ruled by the apostles, and the doctrine of faith was taught by them as they received it from Christ, the powers of priesthood were exercised by them, and that she must continue to the end of the world in the profession of the same faith and doctrine, and in a continual uninterrupted succession of priesthood, so that the apostolic doctrine, priesthood, and mission remain with her for ever. That the Church shall always preserve the apostolical doctrine, we have seen above, when explaining the rule of faith; and that she shall never want a succession of true pastors, inheriting the same priestly powers and mission which she received at first from the apostles, is manifest from these considerations: *First,* Because true pastors, properly empowered, and lawfully sent, are a necessary part of the Church, and instituted by Jesus Christ, "for the perfecting the saints, for the work of the ministry, for the edification of the body of Christ," Eph. iv.; consequently, such pastors will never be wanting in her, according to that of the prophet: "Upon thy walls, O Jerusalem, I have appointed watchmen; all the day and all the night they shall never hold their peace," Is. lxii. 6.

Second, Because the scripture assures us, that "no man taketh the honour of the priesthood upon himself, but he that is called by God, as Aaron was," Heb. v. 4.; much less can any man possess the powers of priesthood, unless they be given to him by those who have power to give them. Thus St. Paul writes to Titus, "For this cause I left thee at Crete, that thou shouldst set in order the things that are wanting, and shouldst ordain priests in every city, as I also appointed thee," Tit. i. 5.

Third, That none who have these priestly powers can lawfully exercise them, unless they be authorized and commissioned to do so by being lawfully sent. Thus the apostles received their mission from Christ, who said to them, "As my Father sent me I also send you," Jo. xx. In like manner they send others to succeed themselves, with power also to send others after them, as St. Paul and Barnabas were sent by the chief pastors of the Church at Antioch, and their doing so was declared to be the work of the Holy Ghost, "Then they, fasting and praying, and imposing their hands upon them, sent them away. So they being sent by the Holy Ghost, went to Selucia," Acts xiii. 3.

St. Paul himself sent Titus, as above, that is, authorized and commissioned him to govern the Church in Crete, and ordain pastors in it under him; and he says, in another place, "How can they preach unless they be sent?" Rom. x. 15. This, then, is the door by which the true pastors of Christ's flock enter, to wit, when lawfully ordained and sent, or commissioned by the chief pastors of the Church. For all who take that office upon themselves, without entering by the door, are declared by Christ himself to be "thieves and robbers," John x. 1. From all which it is manifest, that as true pastors are an essential part of the Church of Christ, and will never be wanting in her, therefore, there will be in the Church a continued uninterrupted succession, of the priestly powers and mission given at the beginning by Jesus Christ himself to his apostles, to the end of time.

Q. Are there any other proofs to show that these four marks belong to the true Church of Christ?

A. There are several other texts of scripture, besides those mentioned above, which show it; and it is also proved from the creeds: For the Apostles' Creed contains, as an article of divine faith that the Church is *Holy* and *Catholic.* "I believe in the Holy Ghost, the

Holy Catholic Church." And the Nicene Creed contains all the four; and I believe "One Holy, Catholic, and Apostolic Church."

Q. Are there any other marks of the Church of Christ besides these four contained in the creed?

A. There are also two others which deserve particular notice, because they serve, in a most convincing manner, to distinguish the true Church of Christ from all separate congregations; and these are, that she is *perpetual* in her duration, and *infallible* in her doctrine. We have seen in the chapter on the rule of faith, that the Church of Christ is infallible in what she teaches; that "the words once put in her mouth at the beginning shall never depart from her from henceforth and ever;" that Jesus Christ is "with her pastors to the end of the world," and that the "Holy Ghost," the spirit of truth, abides with her for ever, "to teach her all truth."

All which not only show her infallibility, but also her perpetual duration to the end of time. But, besides these, we have also many testimonies of scripture, which directly prove that the Church of Christ can never fail, but will continue being upon earth, as long as the world endureth. Thus, Christ "shall reign over the house of Jacob for ever, and of his kingdom there shall be no end," Luke i. 32. This was foretold long before by the royal prophet in these words, spoken by God himself: "Thy seed will I settle for ever, and I will build up thy throne unto generation and generation—I will make him my first born high above the kings of the earth, and I will keep my mercy for him for ever, and my covenant faithful to him. And I will make his seed endure for evermore; and his throne as the days of heaven. And if his children forsake my law, and walk not in my judgment; if they profane my justice, and keep not my commandments, I will visit their iniquities with a rod, and their sins with stripes; but my mercy I will not take away from him, nor will I suffer my truth to fail; neither will I profane my covenant, and the words that proceed from my mouth I will not make void. Once have I sworn by my holiness: I will not lie unto David; his seed shall endure for ever; and his throne as the sun before me; and as the moon perfect for ever, and a faithful witness in heaven," Ps. lxxxviii. 5. 28. What this covenant is which God makes with Christ, the true David, of whom this prophecy is made, and about the keeping of which God shows so

much earnestness and concern, we are told by the prophet Isaiah as follows: "And there shall come a Redeemer to Sion, and to them that return from iniquity in Jacob, saith the Lord. This is my covenant with them, saith the Lord. My spirit that is in thee, and my words that I have put in thy mouth, shall not depart out of thy mouth, nor out the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever," Is. lix. 20. In which texts we see a most solemn promise of Almighty God, both that the seed of Christ, his holy Church, shall continue for ever, and that he shall never fail to teach the true doctrine once put in her mouth.

The prophet Daniel also declares the perpetuity of Christ's kingdom upon earth in these strong terms: "In the days of those kingdoms, the God of heaven will set up a kingdom that shall never be destroyed, and his kingdom shall not be delivered up to another people; and it shall break in pieces and consume all these kingdoms, and itself shall stand for ever," Dan. ii. 44.

Q. In which of all the Christian societies, which at present divide the Christian world, are all these marks of the Church of Christ found?

A. The smallest attention will immediately show that they are all to be found in the Roman Catholic Church, and in no other society of Christians whatsoever, and, therefore, that she alone is the true Church of Christ.

First, The Roman Catholic Church is *one* body, whose members are all united together in one and the same faith, in being all of the same communion, and governed by one and the same supreme authority. This is the more to be remarked when we consider, that, though those of her communion be exceeding numerous, and spread throughout the whole known world, and differ from one another almost in every thing else, in their country, in their language, in their customs, in their government, and in their worldly interests, yet they are all most perfectly united in religion; they every where believe the same divine truths, profess the same faith, teach the same doctrine, preach the same gospel; so that, wherever any one of that Church goes, throughout the whole world, he always finds himself at home, with those of that communion, as to religion.

Second, With regard to *Holiness:* This shines forth in the Roman Catholic Church in the most eminent degree. The whole body of her

doctrine is bonded together with such most perfect symmetry, like the stones in the arch of a bridge, every part supporting and supported by each other, that the smallest flaw or shadow of contradiction can never be found in it. Every article of her faith is holy in itself, and so conducive to true holiness, that she challenges her greatest adversaries to show the smallest stain in any part of what she really teaches; and the most convincing proof of their being unable to do so is, that, not daring to attack her true doctrine, they, by calumny and misrepresentation, lay things to her charge which she detests and condemns. As for holy persons, she justly glories in having great numbers of such in her communion, whose eminent virtues have been the admiration of all who know them, and have been frequently attested by innumerable miracles wrought through their means, and at their intercession.

THE ROMAN CATHOLIC CHURCH ALONE POSSESSES THE GLORIOUS CHARACTER OF CATHOLIC.

Third, The Roman Catholic Church *alone* possesses, as her undivided property, the glorious character of *Catholic.* In her communion *alone* great numbers of holy apostolical men have abounded, in all ages, who leaving all they possessed, or could expect in this world, and burning with zeal for the conversion of souls to God, have dedicated themselves entirely to carry the light of the gospel to those who "sat in darkness and in the shadow of death," and to bring heathen nations to the knowledge of Jesus Christ. In consequence of this, from the very beginning, the Church has always been extending the sacred standard of the gospel: and by her *alone* were all the heathen nations converted, that have as yet been ever brought to the Christian faith; and though, in different ages, several who had enjoyed the happiness of being in her communion, have, through the unsearchable judgments of God, been cut off from it; yet scarce did this ever happen, but other nations, in much greater numbers were called in their place, to her bosom.

In many flourishing countries, no other religion is known, and in others where a different religion is established, great numbers of her

communion are generally to be found; by all which, the very name of *Catholic* is so appropriated to her, that no other sect pretends to assume it.

On the other hand, all the various sects which are separated from her, are seldom to be found entire throughout one whole nation; they are generally confined to one province or corner, they take particular names from their founders, or tenets, or some particular circumstances regarding them; and, in several parts of Christendom, their very names are unheard and the majority of them in time disappear.

Fourth, The Roman Catholic Church *alone* is truly *Apostolical,* not only in the continual preservation of the sacred doctrine delivered by the apostles to her at the beginning, which, by the very rule of faith, can never be altered; but also in the constant uninterrupted succession of lawful pastors, with all the sacred powers of the priesthood and mission, derived from the same source.

This is so palpable a truth, that the Church of England (which alone, among the modern religions that have been separated from the old way, claims the power of ordination) acknowledges, that, whatever she has of the priestly powers, she received them all from the Roman Catholic Church, in whom alone they have been transmitted to the present time, without interruption, from the apostles.

It is true, indeed, that the Church of England claims the power of holy orders in her ministers, but this is at best but a very dubious point, and absolutely denied by the Catholic Church. As for all the other different sects, they do not so much as pretend to it; and their first beginners, conscious of their own total want of the priestly powers, endeavored to turn the whole into ridicule, rejecting the very name of *Priest* from their communion, and taking upon themselves an authority to which they could show no title; much less could they derive their assumed authority from the apostles.

They paid no regard to the words of St. Paul, "How shall they preach unless they be sent?" Rom. x. 15.; but taking this upon them out of their own head, they classed themselves with these false prophets, of whom Almighty God complains, "I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied," Jer. xxiii. 21. They did not enter by the door appointed by Jesus Christ, and used by the apostles; what then can they say, to show they are

not the thieves and robbers, mentioned in St. John x. 1, instead of true pastors?

Fifth, The Roman Catholic Church *alone* has had a perpetual being from the times of the apostles to this present day, without the smallest alteration or innovation of her faith, in any one article of revealed truths. Her most inveterate adversaries are forced to acknowledge her existence for many ages before the reformation; but they could never possibly show any period when she first began to be what she now is. Some carrying her up to the fifth, fourth, third, or second ages; and some allowing her to have begun to put on the form she now has, even in the time of the apostles.

THE ROMAN CATHOLIC CHURCH ALONE PERPETUAL.

But she justly laughs at all their jarring systems against her; and as she certainly was the true Church of Christ, when St. Paul wrote his epistle to the faithful of the city of Rome, and declared, that "their faith was spoken of through the whole world," Rom. i. 8.; so she holds that she has never ceased to be so since that time. The very rule of faith she follows, the promises of Jesus Christ, the history of all ages, the writings of the great lights of Christians, commonly called the *Holy Fathers*, in every age of the Church, which remain to this day, the numbers of heresies which have always broke off from her, and the fruitless attempts of her adversaries to show the contrary, convincingly prove that she is still the same, and that her faith has never varied.

On the other hand, all the separate communions that ever have been, or are at present in the Christian world, can never carry up their existence beyond a certain period long after the apostles. They all went out from the great body of Christians that was before them, and had been from the beginning. Those who began in the earlier ages of the Church, are long since sunk into oblivion, and have now no being at all. Those of more modern date were many ages after Christ, before they were so much as heard of in the world, and their authors, separation, and particular tenets, the opposition they met, their subsequent divisions and subdivisions among themselves, are all recorded in the histories of their times, and show how far they all are from

having even the shadow of any claim or pretence to a perpetual existence from the times of Christ and his apostles.

Sixth, As for infallibility in preserving the sacred truths of faith once delivered to the saints, the Roman Catholic Church is the only body of Christians which not only lays claim to it, but has always exercised it, and acted, upon all occasions, as alone possessing that high prerogative. All others, separated from her communion, are forced not only to reject all claim to it themselves, but even to deny that Christ left that privilege to his Church; and they make their separation upon no other pretence, but that the Church before them had actually fallen into errors.

So that the very groundwork of their defection is, that the gates of hell have prevailed against the Church of Christ; that the "words once put in her mouth," have gone out of her mouth; that "Jesus Christ has not continued with her pastors, in teaching all nations;" that the "Spirit of truth has failed to teach her all truth;" that she is no more "the pillar and ground of truth;" in a word, that God Almighty has abandoned his Church, and broken his covenant with her, and failed to perform all these sacred promises he made her.

While they thus deny infallibility to the Church of Christ, they reject, indeed, all claim to it themselves: but tell us, that we must take their fallible word for it, and in opposition to all God's sacred promises, must believe, because they say so, that the Church of Christ has fallen even into damnable errors, and that they are sent to reform her!

Therefore all the marks and characters of the true Church of Christ are to be found in the Roman Catholic Church, and in her *alone:* therefore, we justly conclude, that she *alone* is the true *church of Christ, the house of the living God,* the *pillar and ground of truth,* out of whose communion there is no ordinary possibility of salvation, and, consequently, that from her we are to receive the true faith of Christ, that is, the knowledge of those great truths of eternity which he revealed to the world, and the belief of which, he requires of all, as an essential condition of salvation.

Q. Is this true faith, or the belief of those sacred truths which Christ revealed, sufficient alone to save us?

A. By no means; it is, indeed, one condition, and a most necessary one, being the foundation of all other duties; but it is not the only

condition. In order to obtain salvation, Christ absolutely requires not only that we believe what he has taught, but also that we obey what he has commanded in his holy law. Thus he expressly says, "If thou wilt enter into life, keep the commandments," Matth. xix. 17.; and St. Paul assures us, that "Christ is become the cause of eternal salvation to all those that obey him," Heb. v. 9.

Q. On what must our obedience be grounded?

A. On charity, or the love of God, which must be the motive of our obedience, according to that of our Savior, "If you love me, keep my commandments," John xiv. 15.; and hence St. Paul declares, that in Christ Jesus nothing will avail us without these two essential conditions of *faith* and *love* that shows itself by works: "In Christ Jesus," says he, "neither circumcision availeth any thing, nor uncircumcision, but faith that works by charity," or love, Gal. v. 6. Again he says, Though I should have all faith, so that I could remove mountains, and have not charity, I am nothing," 1 Cor. xiii. 2. St. James also declares, that "faith without works is dead, being alone," and that, "by works a man is justified, and not by faith only," James ii. 17. All which clearly shows that these two conditions, *faith* and *obedience through love,* are both expressly required by Almighty God as conditions of salvation; and these two include the whole sum of all our duties.

The Law of God as a Guide to Eternal Happiness

CHAPTER XIV

EXPLANATION OF THE LAW OF GOD IN GENERAL

Q. What is the law of God?

A. It is the manifestation of his will to man, declaring what he requires of man to do and to avoid, in order to please Him and save his own soul.

Q. In what light ought we to consider the law of God?

A. *First,* As our *rule and guide,* given to direct us in our pilgrimage through the wilderness of this world, and to conduct us to true happiness both here and hereafter.

Second, As our *judge,* because it is by this law that we will be judged at the last day, and be either rewarded with eternal happiness, or condemned to eternal misery, according as we have obeyed this law, or transgressed it in our present life.

Q. When did God give his law to man?

A. *First,* at the creation, by what is called *the light of nature,* or of *reason;* by which he imprinted in the heart of man the sense of *right* and *wrong,* and knowledge of *good* and *evil,* and gave him that inward monitor, his *conscience,* moving him to do the one and avoid the other. By the sin of Adam, and the subsequent corruption of our nature, this light was greatly diminished; and, as the world advanced in years, the wickedness of man becoming greater and greater, it was still more and more darkened, so as in the generality of mankind to be almost extinguished; for which reason, when the posterity of Abraham were grown into a great nation, and God took them under his particular protection, to preserve them from the general corruption, he made a *second* publication of his law to them.



Catholic Art Studio, Chicago, Ill.

MADONNA DELLA SEDIA

Q. Where do we find the law of God clearly expressed?

A. In the ten Commandments. Exod. xx.

Q. When were they given?

A. They were first given by the Almighty to the *Israelites,* through the ministry of Moses, upon their deliverance from the slavery of Egypt, and were afterwards ratified and *confirmed by Jesus Christ.* Hence our Savior reduces them to *two: Thou shalt love the Lord thy God with thy whole heart, etc.; this is the greatest and first commandment: and the second is like unto this, Thou shalt love thy neighbor as thyself.* Mark xii. 30, 31.

Q. How are the ten commandments divided?

A. Into two tables: Of which the first consists of three commandments and contains all the duties we owe to God; and the second contains the other seven, in which are laid down all the duties we owe to our neighbours and ourselves.

THE TEN COMMANDMENTS.

FIRST TABLE.

First Commandment: Thou shalt not take to thyself any graven thing, nor the likeness of any thing in heaven above, nor in the earth beneath, nor in the waters under the earth: thou shalt not adore them nor serve them.

Second Commandment: Thou shalt not take the name of the Lord thy God in vain.

Third Commandment: Remember thou keep holy the Sabbath Day.

SECOND TABLE.

Fourth Commandment: Honor thy father and thy mother.

Fifth Commandment: Thou shalt not kill.

Sixth Commandment: Thou shalt not commit adultery.

Seventh Commandment: Thou shalt not steal.

Eighth Commandment: Thou shalt not bear false witness against thy neighbor.

Ninth Commandment: Thou shalt not covet thy neighbor's wife.

Tenth Commanment: Thou shalt not covet thy neighbor's goods.

Each one of the ten commandments, whether it be expressed by way of command to perform some good, or a prohibition to commit some evil, contains both a command and a prohibition.

Q. Why do you say the first table contains only three commandments?

A. Because, though some people divide the first commandment into two, and by this means make four in the first table; yet in reality it is only one and the same; for when God says, "thou shalt have no other gods but me," he plainly forbids to worship any other being whatsoever *as God*, but himself alone; and when afterwards he says, "Thou shalt not make to thyself any graven thing, &c. Thou shalt not adore them, nor serve them: for I am the Lord thy God," he only explains in particular what he had before declared in general terms, and forbids the worship of idols as gods.

Q. But what need was there for this particular explanation?

A. Because as the worship of idols was prevailing every where, and the people of Israel were steeped in this sin, God thought it proper, by the above explanation, to caution them in particular against this detestable breach of it.

Q. How then do you make out all the ten commandments if all be joined in one?

A. Those who divide this first command into two, are obliged to join the two last into one; for "Thou shalt not covet thy neighbour's wife," and "Thou shalt not covet thy neighbour's goods," which they join in one, are manifestly two distinct commands.

Q. How can this be shown?

A. Because they forbid the internal acts of two different and distinct sins; the one a sin of *lust*, the other a sin of *injustice;* and, as the external acts of these sins are forbidden by two distinct commands, "Thou shalt not commit adultery," and "Thou shalt not steal," because they are two distinct sins so the inward acts, or desires of these vices being equally two distinct sins, equally require to be forbidden by two distinct commands.

Q. Are we strictly obliged to obey the law of God as found in the ten commandments and the gospel?

A. Yes; *First*, God, who is a lawgiver, is our sovereign Lord and Master, who created us out of nothing, and gave us all we are and all

we have, who has the most absolute dominion over us, and can do with us whatever he pleases; consequently, we are wholly at his disposal, and, therefore, are strictly obliged to do whatever he requires of us.

Second, We have seen above, that he has made our obedience to his law one essential condition of our salvation; and, consequently, if we refuse this obedience, we shall be punished with eternal misery.

Third, Because the scripture assures us, that "the Lord Jesus shall be revealed from heaven, with the angels of his power, in a flame of fire, yielding vengeance to them who know not God, and who obey not the gospel of our Lord Jesus Christ; who shall suffer eternal punishment in destruction," 2 Thess. i. 7.

Q. Are we obliged to obey the whole law in order to be saved?

A. We are; for the holy scripture says, "Whosoever shall keep the whole law, but offend in one point, is become guilty of all," James ii. 10; that is, he becomes a transgressor of the law in such a manner, the observing of all the other points will not avail him to salvation.

Q. Are we able, by the strength of nature alone, to keep the commands of God?

A. By our own natural strength alone, without the help of God's grace, we are not able to keep the commandments, nor, indeed, so much as to think a good thought towards our salvation. Thus the scriptures declare, "that we are not sufficient to think any thing of ourselves, as of ourselves, but our sufficiency is from God," 2 Cor. iii. 5. "And no man can say, the Lord Jesus, but by the Holy Ghost," 1 Cor. xii. 3.: that is, no man can say it, so as to be conducive to his salvation. And our Savior himself, to show our total inability of doing any good of ourselves, and without his divine assistance, says, "Without me you can do nothing," John xv. 5.; and he confirms the same truth by the similitude of a vine, and its branches, saying, "As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in me," verse 4.

Q. Are we able to keep the commandments by the help of God's grace?

A. Yes, we are; and God, who requires us to keep his commands, is never wanting on his part to give us sufficient grace for that purpose. The truth of this is shown. *First,* The scriptures are full of the warm-

est exhortations to all to keep the commandments, which certainly would be unbecoming the divine wisdom, if it was impossible to keep them with the help of God's grace, or if that grace was ever refused us.

Second, God every where obliges man to keep his commandments, under pain of eternal punishment.

Now, it is totally inconsistent with his justice, and makes God a cruel tyrant, to say he would punish us for breaking his commandments, if it was impossible for us to keep them.

Third, We read of several in the scripture who actually did keep them perfectly, and are highly praised on that account, such as Abraham and Job, and particularly the parents of St. John the Baptist, of whom the scripture says, that "they were both just before God, walking in ALL THE COMMANDMENTS and justifications of the Lord, without blame," Luke i. 6.

Fourth, God himself declares, in the very first command, that he shows mercy to thousands of those that love him and keep his commandments," Exod. xx. 6.

Fifth, St. Paul assures us, that God is never wanting on his part to give us all necessary assistance to keep them, saying, "God is faithful, who will not suffer you to be tempted above what you are able to bear, but will make also, with the temptation, issue," (that is, *a way to escape*) "that you may be able to bear it," 1 Cor. x. 13.

The Commandments of the Church

CHAPTER XV

THE COMMANDS OF THE CHURCH EXPLAINED

Q. What do you mean by the commands of the Church?

A. The commands of the Church, in general, signify all those laws, rules, and regulations, which the pastors of the Church have made for the *perfecting of the saints, for the work of the ministry* and for *the edification of the body of Christ;* but what is meant in particular by the commands or precepts of the Church, are six general laws, which are of more eminent note in the Church, both on account of their antiquity, having been observed, as to their substance, from the very first ages, and on account also of their universality, as obliging every member of the Church, without exception, whom they concern.

Q. Are the people obliged, in conscience, to obey the laws of the Church?

A. We have seen this obligation proved at large in the chapter on the Church, (which see,) and hence it is the constant doctrine of the Church, that all her children are obliged in conscience to obey her commands; that it is always a sin wilfully to transgress them, and a mortal sin if it be done in a matter of moment, or out of contempt. And the council of Trent, one of the greatest and most respectable general councils that have been in the Church, condemns, and pronounces *anathema* upon all those who shall teach the contrary. This obligation will appear still more fully if we consider the light in which the sacred scripture considers these commands.

Q. In what light does the scripture consider the commands of the pastors of the Church?

A. It considers them as the commands of God himself, more than as the commands of men. For,

First, Christ declares to the pastors of the Church, "He that hears

you hears me;" consequently they are the ministers of Christ by whom he discovers his will to his people.

Second, When the apostles and other pastors, in the council of Jerusalem, gave orders to abstain from "blood, and things strangled," they began their decree in this manner: "It has seemed good to the Holy Ghost, and to us, to lay no further burden upon you than these necessary things," Acts xv. 28: where they plainly affirm that this command of abstinence was a command of the Holy Ghost, though published by this decree of the pastors of the church.

Third, St. Paul also, writing to Thessalonians concerning the commands he had laid upon them, says, "You know what precepts I have given you by the Lord Jesus;" and a little after he adds, "Therefore, he that despises these things, despiseth not man, but God, who also hath given his holy Spirit in us," 1 Thess. iv. 2, 8; alluding to what our Saviour said, "He that despiseth you, despiseth me."

Fourth, Our Saviour also declares to the pastors of the church, in the persons of his apostles, "whatsoever you shall bind on earth shall be bound in heaven," Matth. xviii. 18; consequently, when the pastors of the church make laws to the Christian people, and bind them, by their commands, to do what they judge necessary for "the edification of the body of Christ the people are bound in heaven to obey these commands as being ratified and confirmed by God himself.

Fifth, When we consider the six principal commands of the church in particular, we shall see that the duties prescribed by them, are duties which God himself expressly demands from us, and that all the part the Church has in them, is only to determine the particular time, place, or manner, in which we ought to practice them, lest, if left to ourselves, we should neglect them entirely.

EXPLANATION OF

The First Commandment of the Church

Q. What is the first command of the Church?

A. *To hear Mass on Sundays and Holy days, and to rest from servile work.*

Q. What is the end and design of this command?

A. To direct us in the manner in which we ought to employ the time set apart for the service of God.

Q. Does God himself require that we should set apart some of our time to be wholly dedicated to his service?

A. He does and has expressly commanded one day in seven to be allotted for that purpose. Under the old law, he also ordained six great solemnities to be kept holy throughout the year, in memory of the great temporal favors he had bestowed upon his people, as is related at large in the twenty-third chapter of Leviticus, and in the twenty-eighth and twenty-ninth chapters of the book of Numbers; all which he commanded to be kept with the same strictness as the Sabbath itself, and two of them lasted for eight days together.

CHRISTIAN HOLYDAYS APPOINTED.

Q. Are these holydays of God's appointment under the old law binding upon Christians under the gospel?

A. By no means; they were instituted in memory of the particular temporal benefits bestowed on the people of Israel, and were binding on them alone; and, like the rest of the exterior of their religion, which was all a figure of the good things to come under the gospel, they were figures of the Christian holydays that were to be ordained by the Church of Christ, in memory of the spiritual benefits bestowed by him on Christians, and therefore were fulfilled and done away when the Christian religion was established.

Q. By whom are the Christian holydays appointed?

A. By the Church of Christ; which, also, by the authority and power given her by her Divine Spouse, ordained the Sunday, or the first day of the week, to be kept holy, instead of Saturday, or the seventh day, which was ordered by God to be kept holy among the Jews.

Q. For what end does the church appoint holydays?

A. For the same ends for which the seventh day, and the holydays of the old law were instituted by God himself, whose example in this she follows. These ends are, *First,* To dedicate a portion of our time to the service of God alone, to whom the whole belongs.

Second. To have leisure from our worldly affairs to apply ourselves more earnestly to the concerns of our souls. God takes to himself the glory of having these days dedicated to his service, as is most due; but he gives all the profit to us.

Third, To keep up the continual remembrance of the great spiritual benefits we have received from God in the different mysteries of our redemption, and to adore and thank God for them; as we would be very apt to forget them entirely, were it not for the return of these holy solemnities.

Fourth, To honor God in his holy saints, and to be encouraged by their example, and helped by their prayers, to live a life of virtue and piety.

Fifth, That those who have little or no leisure on other days, on account of the duties of their state of life, to be instructed in their religion, may have time, on these holydays, for so necessary an employment.

OBLIGATION TO HEAR MASS ON SUNDAYS AND HOLYDAYS.

Q. In what manner does the Church command these holydays to be kept?

A. In the same manner as the Sundays; by abstaining from all unnecessary servile works, and employing such a portion of the day in the exercises of piety and devotion, that we may be truly said to keep *the day* holy, and particularly to assist at the holy sacrifice of the Mass.

Q. Why are the holydays commanded to be kept the same way as Sundays?

A. Because *First,* The intention of instituting both Sundays and holydays is the same.

Second, God commanded the holydays of the old law to be kept in the same way as the Sabbath; and, as these were only figures of the Sundays and holydays of the new law, if this was done in the figure, where only temporal benefits were commemorated, much more ought it to be done in the substance, which regards the great spiritual benefits of our redemption.

Q. Why is hearing Mass only; and no other particular exercise of piety, commanded on Sundays and holydays?

A. We are commanded, both by the law of God and the law of his Church, to keep these days holy; but, as all the various exercises of piety are not always fit for every one; therefore it is left to each one's own devotion, to spend these days in such exercises as may be the best for himself. Yet, as the assisting at the holy sacrifice of Mass is the duty of all, especially upon these days; therefore, the Church obliges all her children, by an express command, to do so. Not as if this alone were enough to keep the day holy, but that this must be done by all as an essential duty of the day; other pious exercises being left to each one's devotion.

Q. Would it be a mortal sin to work upon holydays?

A. It would, except necessity, or the small quantity of the work done, excused from the guilt of a grievous sin; because it would be a transgression of the laws of the Church of Christ, whom he commands us to obey, under pain of being condemned as heathens and publicans. It would also be a profanation of those sacred days, set apart for the service of the Almighty, by doing what is expressly forbidden to be done upon them.

Q. Would it be a mortal sin to omit hearing Mass on a Sunday or a holyday?

A. Most certainly, unless we were hindered by a just necessity; for it would be a transgression of the law, a disobedience to the highest spiritual authority upon earth, and a depriving God of that homage which we are commanded to give him on these sacred days.

THE IDEA OF THE FIRST PRECEPT OF THE CHURCH.

Q. What is the proper idea of this first precept of the Church?

A. It is this, that Almighty God absolutely requires in general some certain portions of our time to be set apart for his service, and the concerns of our souls: that he has himself appointed one day in seven to be allotted for that purpose, and has left power to his Church to determine others as circumstances may require; and that the Church, in virtue of this power, having appointed several holydays, we ought to consider them as determinations of the general law of God himself, of giving a portion of our time to him.

Q. But is it not a great loss to the people to lose their work on these days?

A. In answer to this let us consider, *First,* Is it not an infinitely greater loss of their souls, to lose the grace and favor of God, by robbing him of that portion of their time which he demands from them, and by bringing upon themselves the guilt of mortal sin?

Second, How many days and hours do they throw away in idleness and sinful occupations, without any regret? Is it not a shame for Christians to throw away their time, with pleasure, when serving the devil, and ruining their souls; and only then to regret it when spent in the service of God, and the concerns of salvation?

Third, Has not God a thousand ways to make up that loss, by giving a blessing to their affairs, and making things proceed prosperously with them? And is it not a criminal distrust in his providence, to imagine he would let us be hurt in our affairs, by our attention to his service; especially when he has often promised, in his holy scriptures, to bless our temporal affairs, if we be careful to sanctify the days set apart for his service; and has expressly said, "Seek ye first the kingdom of God, and his justice, and all these things shall be added to you," Matth. vi.

Fourth, Has he not often threatened, in his holy scriptures, to punish us in our temporal affairs, if we profane his holy days? Has he not numberless ways to put these threats in execution, unknown to us? And will not this be an infinitely greater loss than that of a day's work?

EXPLANATION OF

The Second Commandment of the Church

Q. What is the second command of the Church?

A. *To fast during the time of Lent, on Ember days and Vigils, and to abstain from flesh on Fridays and other days.*

Q. What is the end and design of this command?

A. It is to direct us in the times and manner in which we are to perform the duty of fasting, which God, by a general command, lays upon all.

WHAT IS MEANT BY FASTING?

Q. What is meant by fasting?

A. The not taking our usual food, either as to the quality or quantity of it. The not taking our usual food as to the quality, or the abstaining from certain kinds of food, is properly called *abstinence;* the diminishing the usual quantity of our food, is properly called *fasting;* though fasting, in general, always includes both.

Q. Is it agreeable to the spirit of religion, and to the word of God, that we sometimes abstain from certain kinds of food, for some good end?

A. Nothing can be more so; for, *First,* The very first command that God laid on man, and the only command he laid upon them in the state of innocence, was a command of abstinence, forbidding our first parents to eat of the fruit of the tree of knowledge in the garden of Paradise.

Second, When Noah came out of the ark, God gave him leave to eat animal food; but expressly commanded him to abstain "from flesh with blood," Gen. ix. 4.

Third, When God brought his people out of Egypt, he laid a most strict command upon them, of abstaining from leavened bread, during the seven days of the solemnity of the Passover. He even forbade them to have it in their houses under pain of death. See Exod. xii. 15.

Fourth, He commanded his priests, under pain of death, to abstain from wine and all strong drink, when they went to serve in the tabernacle, Lev. x. 9.

Fifth, He laid a strict command on all his people, to observe a perpetual abstinence from several of the most delicate kinds of animal food; and ordered them to look upon all these forbidden creatures as unclean, and an abomination, declaring that the eating of them would defile their souls, and render them unclean; "Do not defile your souls," says he, after showing what they should abstain from, "nor touch aught thereof; for I am the Lord your God; be holy, because I am holy," Levit. xi. 43.

Sixth, He commanded them, under pain of death, to abstain from eating the blood of any animal. Levit. vii. 26.

Seventh, The Nazarites were commanded to abstain from wine and every thing that belongs to or comes from the grape, during all the

time of their sanctification, Numb. vi. 2, 3. And the mother of Sampson was ordered to abstain from wine, and all intoxicating liquors, during the time she was with child of him; because he was to be a Nazarite from his mother's womb, Judg. xiii. 7. From all which it is manifest, that abstinence from particular foods, especially such as are most agreeable to flesh and blood, and more nourishing to the body, whether continually or for a time, is most agreeable to religion, and to the word of God; and that when done, in obedience to proper authority, and for a good end, it contributes to sanctify the soul, and unite us to God.

ABSTINENCE OBSERVED IN THE OLD LAW.

Q. Did the people of God, in the old law, observe exactly this command of abstinence?

A. To the shame and confusion of Christians now-a-days, who are so negligent in this duty, the servants of God, in the old law, observed it with such exactness, that they chose rather to die, upon occasion, than to break it. Thus Eleazar, a venerable old man, when a heathen king wanted him to eat forbidden meat, and "he pressed to open his mouth to eat swine's flesh, he, choosing rather a glorious death than a hateful life, went forward, of his own accord, to the torment—and when he was ready to die with the stripes, he groaned, and said, O Lord, who hast the holy knowledge, thou knowest manifestly, that, whereas I might be delivered from death, I suffer grievous pains in body; but in soul I am well content to suffer these things, because I fear thee," 2 Macch. vi. 18, 30. After him seven brothers with their mother, suffered most cruel torments, and cheerfully went to death for the same cause, the mother herself exhorting them to constancy, as is related in the following chapter. In like manner, Daniel and his companions, in their captivity chose rather to live upon pottage and water, than "be defiled with the king's table, and with the wine which he drank," Dan. i. 8. 12. contrary to the abstinence which their religion required from them.

And the same holy prophet, when he wanted to obtain understanding from God, had recourse to voluntary abstinence from things not forbidden by the law, but pleasing to flesh and blood, as a most powerful

means to get his petition granted. "In those days," says he, "I Daniel, mourned the days of three weeks; I ate no pleasant bread, and neither flesh nor wine entered my mouth; neither was I anointed with ointment till the days of three weeks were accomplished," Dan. x. 2. And this voluntary abstinence was so agreeable to God, that at the end of three weeks, an angel was sent from heaven to tell him as he desired to know, who said to him, "From the first day that thou didst set thy heart to understand, to afflict thyself in the sight of thy God, thy words have been heard, and I am come for thy words," ver. 12. Could any thing more evidently show the great advantage of abstinence, and how agreeable it is in the sight of God?

AUTHORITY FOR ABSTINENCE IN THE NEW LAW.

Q. Is there any authority for practising abstinence in the New Testament?

A. There is the strongest authority for it, from the apostles themselves; for they being met in council at Jerusalem, gave out an express command to the new converted Gentiles, "to abstain from things sacrificed to idols, and from blood, and from things strangled," Acts xv. 29. And declared at the same time that this command was dictated by the Holy Ghost.

Q. But does not St. Paul say, that it is the doctrine of devils to forbid to marry, and to abstain from meats, which God hath created to be received with thanksgiving?" 1 Tim. iv. 3.

A. Certainly St. Paul cannot mean that the apostles taught the doctrine of devils, when they commanded to "abstain from blood and things strangled," Acts xv. 29. But what St. Paul condemns, is the doctrine of those heretics, who taught that flesh and wine were evil in themselves, because not created by the true God, but by an evil principle; and, therefore, in confutation of these heretics, he adds, that "every creature of God is good, and nothing to be rejected that is received with thanksgiving; for it is sanctified by the word of God, and by prayer," 1 Tim. iv. 4. These heretics were the Manicheans foretold here by the apostle, and who, when they afterwards appeared, were loudly condemned by the Church for this their impious doctrine; but it is evident this doctrine has nothing to do with abstaining from

some of the good creatures of God, which are more pleasing to our corrupt natures, than from the motive of obedience, or of self-denial and mortification, at particular penitential times.

Q. What then does St. Paul mean when he says "Whatsoever is sold in the shambles, eat, asking no question for conscience sake," 1 Cor. x. 24.

A. He is here speaking of those who, from a scruple of conscience, were afraid of eating meat that had been offered to idols. Against this he argues strongly in the eighth chapter; and resuming it here, he concludes, that whatever is publicly sold in the shambles, they should buy and eat, without asking any questions or troubling their minds whether it had been offered to idols or not. But it is manifest, that this has nothing to do with abstaining from particular meats, at a time, for a good end.

Q. Is there any command of God obliging us to fast?

A. There is a general command obliging all to the practice of fasting; but without prescribing the particular times or manner of doing it?

Q. How does this command appear from the scripture?

A. In several ways; *First,* God expressly requires fasting, as a condition with which our repentance ought to be accompanied, in order to please him. "Be converted to me," says he, "with your whole heart, in fasting and in weeping and in mourning," Joel ii. 12.

Second, Our Savior assures us, that after his ascension, his followers should fast: "The days will come," said he, "when the bridegroom shall be taken from them, and then they shall fast," Matth. ix. 15.

Third, He also gives us rules about the intention with which we ought to fast, and promises a reward for doing it. "When thou fastest," says He, "anoint thy head and wash thy face, that thou appear not to men to fast, but to thy Father who is in secret, and thy Father who seeth in secret will repay thee," Matth. vi. 17.

Fourth, St. Paul requires fasting, among other virtues, as necessary to make us true servants of God; and exhorts us to it, "Let us in all things," says He, "exhibit ourselves as the ministers of God, in much patience—in labors, in watchings, in fastings," 2 Cor. vi. 4.

Q. Do we find that the servants of God practised fasting?

A. Through the whole history of religion, we find that all the

servants of God have been most assiduous in the practice of this holy virtue. The forty days' fast of Moses and Elias, are well known to all. The royal prophet assures us, that "his knees were weak with fasting, and that he mingled ashes with his bread, and tears with his drink." Daniel prayed to God "in fasting, sackcloth and ashes," Dan. ix. 3. Judith was remarkable for her constant fasting. Anna the prophetess is commended in the gospel, because she, "served God night and day in fasting and prayer," Luke ii. 37. St. Paul tells us, that his life was spent "in hunger and thirst, and often fasting," 2 Cor. xi. 27. The apostles "ministered to the Lord, and fasted," Acts xiii. 2. And "when they had ordained priests in every church, they prayed with fasting," Acts xiv. 22. All which shows, that they considered fasting as a necessary duty, which God required from his servants. To this practice we are also encouraged by the example of Christ our Lord, who fasted forty days and forty nights in the desert, without tasting bread, or drinking water.

FASTING AND ABSTINENCE BENEFICIAL.

Q. Is fasting of any benefit to those who practise it?

A. Many and great are the advantages of fasting; *First*, It obtains pardon of sins, as we see in the Israelites, 1 Kings vii. 7. And in the Ninivites, Jonas iii. And God requires it of sinners, in order to find mercy: "Be converted to me in your whole heart in fasting," Joel ii.

Second, It causes our prayers to be heard, as we have seen above in Daniel, chapters ix. and x. Judith assured her people of this truth; "Know," says she, "that the Lord will hear your prayer, if you persevere in your fasting and prayer before the Lord," Judith iv. 11. And the angel Raphael declared to Tobias, that "prayer is good when joined with fasting."

Third, It obtains great strength against the temptations of the devil; some of which, as Christ himself assures us, "cannot be cast out but by prayer and fasting;" and St. Peter requests us "to be sober and watch," as the best preservative against his infernal assaults.

Fourth, It also obtains many temporary blessings; thus king "Jehosaphat being exceedingly afraid," at the multitude of his enemies,

"Betook himself to pray to the Lord, and proclaimed a fast to all Juda," 2 Chron. xx. And on this account, gained a most miraculous victory. Esdras, being much afraid on his journey, says, "Wherefore, we fasted and prayed to the Lord, and it happened prosperously to us," Esdr. viii. 23. Nehemias going to intercede with the king for his people, says, "I wept and lamented many days, and fasted and prayed before the God of heaven," 2 Esdr. i. 4. 11.; and he found mercy with the king, and got all he desired. Esther, by her fasting, obtained the preservation of her people, and so of many others.

Q. Why did not Almighty God determine himself the time and manner of fasting?

A. Because the circumstances of times, and places, and people's constitutions, are so various and changeable, that no particular rules could be laid down to agree to all; and therefore, it was necessary, that the times and manner of fasting should be left to be determined according to these circumstances, and to be altered as circumstances might require.

Q. To whom has God given power to determine this?

A. To the apostles and their successors, the pastors of the Church, to whom, as we have seen above, he has given the full power and authority of making laws and regulations for the Christian people, the perfecting the saints, "for the work of the ministry, and the edification of the body of Christ," Eph. iv.

Q. Why was it not left to each one in particular to fast as he pleased?

A. Alas! the backwardness and the aversion which too many have to the practice of this duty, and the too general neglect of it, even when we are obliged by the command of the Church to perform it, too clearly proves, that if it were left wholly to ourselves, we should soon give it up entirely; and therefore, it was highly necessary that a living authority should be appointed, with power to enforce the exercise of so useful and necessary a duty, and prevent its being neglected.

Q. What is the part that the Church acts in her commandment of fasting?

A. It is to ordain the particular times and the manner, in which we are to obey the law of fasting, which God himself lays upon all in general. So that, properly speaking, the obligation of fasting is laid

upon us by God himself, and the times and manner of doing it are prescribed by the Church according to circumstances.

THE TIME AND MANNER OF FASTING APPOINTED BY THE CHURCH.

Q. Are the people then obliged to fast, when and in what manner the Church commands?

A. Most undoubtedly; they are obliged to it, under pain of mortal sin; because as God has not specified the times and manner of fasting, but left this to be done by His Church, to whom He has given power and authority for this purpose, if we transgress her orders, we resist the ordinance of God; of which the scripture says, "He that resists, purchases to himself damnation," Rom. xiii. We despise the voice of Jesus Christ speaking to us by the pastors of His Church; "For he that despises you," says he, "despises me, and he that despises me, despises him that sent me;" and, for refusing to hear His Church, we will be classed by Him with *heathens* and *publicans*.

Q. What is the rule prescribed by the Church for fasting?

A. The practice of the Church has been different, in this respect, in different ages, according to the circumstances; and even in the same age it is not exactly the same in all places, especially with regard to the point of abstinence. In the primitive ages, the general rule of abstinence on fasting days was to abstain from flesh, and all white-meats that come from flesh, and abstain from wine; and the general rule for the quantity was, to take only one meal in four and twenty hours, and not to take it till the evening. Thus St. Basil, in his First Homily on Fasting, says, "You eat no flesh, you abstain from wine, and you wait till the evening before you take your food." But in process of time, the fervor of Christians becoming cold, this ancient rule of fasting was much relaxed, insomuch, that, at present, the general rule of abstinence is, *First,* On all fasting days out of Lent, and all Fridays and Ember days throughout the year, to abstain from flesh and broths, or other things made of the same; and,

Second, During Lent, to abstain from flesh, and any thing made of flesh, and also from all white-meats, as they come from flesh, such as eggs, milk, butter, cheese, &c. And the general rule for the quantity is, 1, To take, but one full meal in the day, 2, To take it about mid-day,

and not before, 3, A small collation is allowed at night, as a moderate support to the weakness of nature till next day at noon.

PRESENT RULE OF FASTING.

Q. Does this general rule of fasting take place every where throughout the Church?

A. In general it does; though there are some exceptions in particular places, especially in those countries where people having little or nothing else to eat with their bread but white-meats, these are more or less permitted in Lent.

Q. Does this great indulgence of the Church make her children more fervent in observing this easy rule, of fasting, which she lays upon them by her present discipline?

A. The rule of fasting which the Church prescribes at present, is easy when compared to the ancient practice; and this ought to excite her members to comply, with great exactness, with what is required of them. No doubt, there are great numbers every where who observe it with the greatest attention; but it must be admitted that worldly opinions with regard to the obligation of fasting and the consequent practices which prevail are the cause why the spirit, and practice of fasting are more and more disappearing away from amongst us. So many complaints are daily heard of the difficulty and hardship of it; and so many inconveniences found in observing it; such weakness of faith as to the spiritual benefits and advantages of it; such unchristian ideas of the greatness of the obligation of complying with it; and, in consequence of these dispositions, such liberties are every where taken in violating this duty, both as to the quantity and quality does give the utmost concern to every serious Christian, and calls upon all, who have any zeal for the glory of God, and especially on those whose duty it is to conduct others in the road to salvation, to contribute all they can by their prayers and example, to stop the growing evil; lest, if, that powerful means of appeasing the wrath of God be banished from amongst us, his offended justice should fall upon us with redoubled vengeance. What would have been the fate of the people of Niniveh, if fasting had not interposed to preserve them?

Q. Why do not the pastors of the Church exert the authority Christ has given them to remedy this evil?

A. The learned and pious Head of the Church, Pope Benedict XIV. was very sensible of this evil, and of the fatal consequences of it; and in order to put a stop to its progress, he issued two different decrees, addressed to all the bishops of the Church, containing several salutary regulations, which, with all the weight of his authority, as supreme Head of the Church, and Vicar of Jesus Christ, he enjoined to be observed by all her children throughout the whole world. And, in his introduction, he showed the high esteem all the faithful ought to have for this sacred duty, and he lamented the unhappy dispositions of Christians with regard to it in the following manner:

"We make no doubt, venerable brethren, but that it is well known to all those who profess the Catholic religion, that the fast of Lent has always been looked upon as one principal point of orthodox discipline throughout the Christian world. This fast was of old prefigured in the law and in the prophets, and consecrated by the example of our Lord Jesus Christ; it was delivered to us by the Apostles, every where ordained by the sacred canons, and retained and observed by the whole Church from her very beginning. As we are daily offending God by sin, in this common penance we find a remedy; and, by partaking of the cross of Christ, we perform, by this means, some part of what Christ did for us; and, at the same time, both souls and bodies being purified by this holy fast, we are more worthily prepared for celebrating the most sacred mysteries of our redemption, the passion and resurrection of our Lord. This is, as it were, the ensign of our spiritual welfare, by which we are distinguished from the enemies of the cross of Christ, and by which we avert from ourselves the scourges of the Divine vengeance, and are daily strengthened with the assistance of Heaven against all the powers of darkness. Hence, if this sacred fast should come to be despised, it will certainly prove a detriment to the glory of God, and a disgrace to the Catholic Religion, and expose the souls of the faithful to great danger: Nor can we doubt, but that this is one great cause of the calamities and miseries that oppress both states and particular persons. But alas; how different, how opposite is the prevailing practice of many at present, to the ancient respect and reverential observance of this holy time, and of other fasting days, which was so deeply imprinted in the hearts of all Christians from the very beginning."

Q. What are the regulations which this learned Pope prescribes?

A. He observes, that one great cause of the present relaxation of this ancient discipline, is the too importunate demands of many people to be dispensed with in the rule of fasting, or their imprudently taking dispensations in their own hands and the too great easiness of their pastors in granting them, and therefore, to put a stop to this he declares:

REGULATIONS PRESCRIBED BY POPE BENEDICT XIV.

First, That it is unlawful, and a sin, for any person, audaciously to usurp the power of dispensing with himself in these laws of the Church.

Second, That none ought to importune their pastors to grant such dispensation, and endeavor, as it were, to extort it from them.

Third, That no dispensation ought to be given without real and just cause.

Fourth, That when a dispensation is granted to eat flesh on fasting days, it is absolutely forbidden to eat fish at the same time.

Fifth, That a dispensation to eat flesh on fasting day, does not free the person from the strict obligation of eating but one meal:

Sixth, He enjoins all pastors, and burdens their conscience with it, as they must account to their great judge, to use all proper caution and discretion in granting these dispensations.

Q. What rule is to be followed in taking the collation at night?

A. When the time of taking one meal on fasting days was changed from the evening to about mid-day, the custom of taking a small collation was then introduced, chiefly for two reasons; *First,* because it was found too hard upon many constitutions to want food from mid-day to mid-day; and, *Secondly,* because many could not get their night's sleep without some little food upon their stomach; and the collation was intended merely as a support to this weakness of human nature. Hence, as it is an infringement on the ancient rule of fasting, for a particular reason, it plainly follows, that it ought to be such, both as to the quantity and quality, as is merely necessary for answering the end proposed.

At first, it consisted only of a little bread and drink; but as the heart of man is always prone to gratify and indulge the cravings of

the sensual appetite, by degrees greater liberties were taken, and became customary. However, to put a stop to farther relaxation, the Pope Benedict XVI. and his successor, Clement XIII., being severally applied to for this purpose, both declared, that, even, when a dispensation was granted for eating flesh or white-meats at dinner, on any fasting days, this was by no means to be extended to the collation at night. Conformable, then, to this regulation, it follows, that, in those countries where milk, and things that come from milk, are used on fasting days, by the common law of the place, and eggs, only as a privilege, or by a dispensation though the former may be used also as a collation, yet eggs certainly cannot. As for the quantity to be used at collation, that must depend a great deal upon circumstances, though the general voice of theologians agree that it ought not to exceed about eight ounces.

Q. But what if any person, from his particular constitution of body could not sleep with so small a quantity?

A. There is a very easy remedy for that: let him take his collation about mid-day, and his full meal at night.

THOSE EXEMPT FROM FASTING.

Q. Who are exempt from the obligation of fasting?

A. Both Almighty God and his Church, in laying upon us the obligation of fasting intend by it to promote the real good of our souls, but by no means to destroy or even to impair the health of our body, or to hinder us from the lawful, and much less the virtuous employments of our state of life. On this account all those are exempted from the law of fasting, as to the quantity, whose state of health, or weakness of age, or the necessary duties of their state of life, render fasting improper for them, such as young people under the age of twenty-one; because, till about that age nature requires full sustenance for the growth of the body; also decrepit old people, who are able to take but little at a time, but require it frequently; women with child, and those that give suck, because they have to support and nourish their child as well as themselves; people whose state of life subjects them to hard labor of body, which requires full nourishment to support them under it.

But though these are exempted from the obligation of fasting, as to the quantity, yet they are still obliged to observe the rules of abstinence, unless some other particular reason require the contrary, as is often the case with people in sickness, where not only the quantity, but also the quality of the food, must be dispensed with, as their condition, according to the opinion of physicians, may require it. On the other hand, where a person, on account of his health, is dispensed from the rule of abstinence, yet he is still obliged to observe the rule of fasting, as to the quantity, unless some other cause require a dispensation in this also. And when any such dispensation is given, it is sometimes enjoined, and always supposed that they make up for this permission by other works of piety, such as more frequent prayer, and works of mercy towards their fellow creatures in distress.

Q. Is the injury to health always a just excuse from fasting?

A. Where it is real, it is certainly a most just excuse, as is commonly the case with those who are actually sick; but, where the fear of hurting the health is alleged as a motive to be dispensed from this duty, it is much to be suspected that it is often a mere pretext, without reality, and that such fears are much greater than the danger. For there is daily experience of people, who were for some time afraid of hurting their health from abstinence, and on that account always seeking dispensation, but who, upon a fair trial, have found their health much bettered by it; and, in the strictest orders of religious people, it is found, that the members are generally the most healthy, and the longest livers; so true it is, as the word of God declares, that "by surfeiting many have perished, but he that is temperate shall prolong life," Eccls. xxxvii. 34.; and, from this experience, many wise men of the world have even advised people to have one fasting day every week, merely on account of preserving their health. It is true, that, at the beginning of Lent, the change of diet, and the diminishing the usual quantity of food, may occasion a little uneasiness for a few days; but experience shows this soon goes off, and no further hurt is felt from it. People therefore would do well to be very certain of the reality of this motive before they give way to it, lest what appears a just cause to them may prove a very insufficient one before God, and bring upon them the guilt, besides depriving their souls of all the benefits of this holy exercise.

Q. Is the fear of being ridiculed or laughed at by others, a sufficient excuse for eating forbidden meat on days of fasting or abstinence?

A. The scripture says "There is a shame that bringeth sin, and there is a shame that bringeth glory and grace," Ecclus. iv. 25. When a person is ashamed to do an evil action contrary to his duty, and therefore abstains from doing it, that is "a shame which brings glory and grace;" but when a man is ashamed of doing his duty for fear of being laughed at and ridiculed by others, and therefore acts contrary to his duty, that is "a shame which bringeth sin," and therefore can never be an excuse. Of this last shame our Savior says, "Whosoever shall be ashamed of me, and of my words, in this sinful and adulterous generation, the Son of Man shall be ashamed of him when he shall come in the glory of his Father, with the holy angels," Mark viii. 38. Now, there is no part of the words of Christ, that is of his doctrine, which he more inculcates, than obedience to his Church; and therefore, to be ashamed of obeying her, for fear of the laughter of men, is a crime for which Christ will be ashamed of us at the last day. Besides, experience itself shows that, when a person transgresses this command of the Church, by eating flesh on forbidden days, for fear of being laughed at, and in weak compliance with those of another religion, it, for the most part, exposes him the more to their laughter and contempt; for they look upon him as a person of no conscience, who acts contrary to his profession and principles: whereas, when one stands firm to his duty on such occasions, though they may joke with him for a little on that account, yet in their heart, and when they speak seriously, they esteem and regard him the more.

Q. But what answer should be given to those who say, in the words of our Savior, "It is not that which goeth into the mouth that defiles a man," and that flesh is as good upon all days proscribed as on any other day, and is as much the creature of God?

A. Ask those who say this, If eating the forbidden fruit defiled our first parents? or if the Jews would have been defiled, if they had eaten leavened bread on forbidden days? Ask them, what Almighty God means, when, after forbidding his people to eat several kinds of creatures, he concludes, "Do not defile your soul, nor touch aught thereof?" Levit, xi. 43. Ask them, If the first Christians would have been defiled, if they had eaten blood, or things strangled, after the

prohibition of the apostles? Ask, if all these forbidden meats were not as good in themselves as any others, and as much the creatures of God? But those who make this objection, only show their own great ignorance; for the sin of eating flesh on forbidden days does not consist in supposing any evil to be in the meat itself at those times more than any other, but in disobedience to the command of God and his Church, and in preferring our own unbridled appetite, or the fear of the world, and what men will say, to the will of the most high God, and to the obedience which we owe to his commands.

EXPLANATION OF

The Third and Fourth Commandments of the Church

Q. What is the third command of the Church?

A. *To confess our sins, at least once a year, to our own pastor.*

Q. What is the fourth command of the Church?

A. *To receive the Holy Communion, at least once a year, and that at Easter.*

Q. What is the end and design of these two commands?

A. To direct us as to the time when we are obliged to obey the general command, given by our Lord himself, of approaching the sacraments of confession and communion.

Q. Has Jesus Christ given a general command for all to approach the sacrament of confession?

A. He has: As he has instituted the Sacrament of confession, the ordinary means by which our sins are to be forgiven, and be restored to the favor of God, it follows of course, that he obliges all to receive this sacrament, otherwise their sins will not be forgiven. And, though it be true, that, when a person cannot possibly get an occasion of receiving it, a perfect contrition, or repentance for sin, arising from a perfect love of God, and accompanied with an earnest desire of receiving the Sacrament itself, is sufficient to cancel the guilt of sin, without actually receiving the Sacrament; yet this perfect contrition is so difficult to be had, and so seldom to be met with, and one is so apt to be deceived who thinks he has it, that the command of approaching the Sacrament obliges all, without exception, whether one thinks

he has a perfect contrition or not; the receiving it, when it can be had, being a condition expressly required, without which there is no forgiveness.

A GENERAL COMMAND FOR ALL TO RECEIVE HOLY COMMUNION.

Q. Has Jesus Christ given a general command for all to receive the Holy Communion?

A. He has: For he expressly says in the gospel, "Except you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you," Jo. vi. 54.; consequently, all those who are come to the years of discretion, and capable of discerning what they here receive, are commanded to receive these divine mysteries, under pain of eternal death, if they neglect it.

Q. How often are we obliged to obey these divine commands of receiving the Sacraments of confession and communion?

A. This our Lord has not determined himself, because different circumstances make it necessary to follow a different practice; and therefore, no general rule could be laid down to answer all times. But this he left to be done by his Church, which could vary her rules for practice as the circumstances might require. Accordingly, we find, that in the primitive ages, the rule was to receive the holy communion every day; afterwards it came to be every Sunday; in process of time, as the fervor of charity began to wax cold, it became more seldom: and at last, the church, in the general council of Lateran, made a decree, by which she obliges all her children, who are capable of it, to receive these holy Sacraments of confession and communion at least once in the year, and that the communion be about Easter time, in memory of the great Paschal solemnity. So that, by the third and fourth commands, the Church only fixed the particular time at which the general command laid upon us by Jesus Christ, obliges us to its observance.

EASTER DUTY.

Q. Would it be a grievous sin to neglect our Easter duties?

A. Most certainly it would be a grievous mortal sin to omit them through negligence, and without a just cause; because it would be a breach of the general command laid on us all by Jesus Christ, and also

of the command of his Church, which obliges us to put that general command of Jesus Christ in execution about Easter time.

Q. What if a person be not properly prepared to go about these duties at Easter time?

A. It is always in his power, with the help of God's grace, and the assistance of his pastor, to prepare himself for them; and, therefore the same command that obliges him to perform them, obliges him also to prepare himself for them; so that his neglecting to prepare himself is itself a sin and a continuing in a state of sin.

Q. But what if a person endeavors to prepare himself, but cannot get it properly done in time?

A. He must then follow the advice of his pastor, who has power to defer his communion till he be properly prepared.

EXPLANATION OF

The Fifth Commandment of the Church

Q. What is the fifth command of the Church?

A. *To pay Tithes to our Pastors.*

Q. What is the end and design of this command?

A. It is to direct the Christian people in discharging the obligation they lie under of supplying the temporal necessities of their pastors, who dedicate their whole time and labor to the spiritual good of their souls.

Q. From what does this obligation arise?

A. Both from the law of nature, and from the positive law of God, both in the Old and New Testament.

Q. How does it arise from the law of nature?

A. This will easily appear from considering what a pastor of souls is; for a pastor of souls is one chosen by a special vocation of the Divine Providence, and ordained for men in the things that "appertain to God, that he may offer up gifts and sacrifices for sins," Heb. v. 1. That is, he is one whose business is to attend to the immediate service of God, and to the care of the souls of the people committed to his charge. The duties of his vocation are many and weighty. He is obliged to offer up daily prayers and frequent sacrifices for both these

ends; to instruct the ignorant; to preach the gospel; to assist the sick and dying; to comfort the afflicted; to administer the sacraments, and to be ready at all times, both by night and by day, to answer the calls of his flock, when their spiritual need require his assistance. That he may have nothing to take up his mind or time from these essential duties, he is prohibited, and binds himself by oath, from entering into the married state, lest the cares and solicitudes that attend it should hinder him from the necessary duties which he owes to God and his people.

He is also strictly forbidden to follow any worldly business, trade or employment; for "no man," says St. Paul, "being a soldier of God, entangleth himself with secular businesses, that he may please him to whom he hath engaged himself," 2 Tim. ii. 4.; because, were he to engage in any of these, he neither could attend to the service of God, as his office requires, nor to the necessary care of the souls of his people. When, therefore, a person, following the vocation of God, engages in this sacred state, and out of a zealous charity for the salvation of souls, dedicates himself entirely to the spiritual service of his people, How is he to live? How is he to be maintained? He is not an angel: He is composed, like other men, of a frail corruptible body, which must be supported. He cannot apply to any way of making a livelihood for himself, his whole time and employment being taken up with the duties he owes to God and his flock.

THE FAITHFUL OBLIGED TO SUPPLY THE TEMPORAL NECESSITIES OF PASTORS OF SOULS.

It therefore plainly follows, from the very light of nature itself, that those who receive the spiritual fruits of his labors for the good of their souls are obliged, in justice, to supply the temporal necessities of his body. And indeed, if the civil magistrates and soldiers are entitled, in justice, to be supported by the people, because they are employed in promoting their temporal good, even though they may have other means of providing for themselves, how much more justly are the pastors of their souls entitled to the like support from the people, who labor for their eternal good—and are deprived of every other means of providing a livelihood, that they may attend with the greater

diligence to that great end of their calling? Hence St. Paul makes use of this very argument, and says, "Who serveth as a soldier at any time, at his own charges? who planteth a vineyard, and eateth not the fruit thereof? who feedeth a flock, and eateth not of the milk of the flock?" 1 Cor. ix. 7.

Q. How does this obligation appear from the command of God in the old law?

A. It is laid down there in the strongest terms; for no sooner did Almighty God institute a religion among his chosen people, than he spoke to Moses, saying, "Take the Levites out of the midst of the children of Israel, and thou shalt purify them." Then, after describing the rite of their purification, he says, "And Aaron shall offer the Levites as a gift in the sight of the Lord, from the children of Israel, that they may serve in his ministry—and thou shalt separate them from the midst of the children of Israel, to be mine—to serve me for Israel in the tabernacle of the covenant, and to pray for them," Numb. viii. 6, 11, 14, 19. Here we see the whole tribe of Levi chosen, by a special vocation of God himself, for his immediate service, and to be the priests and pastors of the people. Being thus dedicated to Almighty God, he would not allow them to have any portion, possession, or inheritance in the land with the other tribes; for "the Lord said to Aaron, you shall possess nothing in their land, neither shall you have a portion among them. I am thy portion and inheritance in the midst of the children of Israel, Numb. xviii. 20.

PROVISION MADE IN THE OLD LAW.

How then did he provide for their maintenance? He made a law that the tenth part of everything belonging to the people, should be consecrated and devoted to God. He it was that gave them all that they possessed, and he required that they should give back a tenth part of the whole, as a tribute to him. "All tithes of the land," says he, "whether of corn, or of the fruits of trees, are the Lord's—of all the tithes of oxen, or of sheep, or of goats, that pass under the shepherd's rod, every tenth that cometh shall be sanctified to the Lord," Levit. xxvii. 30, 32. The first fruits also of all their substance he reserved for himself: "Thou shalt give me," says he, "the first born

of thy oxen and sheep,'' Exod. xxii. 30.; and ''thou shalt carry the first fruits of the corn of thy ground into the house of the Lord thy God,'' Exod. xxiii. 19.; and he was so strict in demanding this tribute from them, that he forbade them to taste these things themselves, until they had offered their first fruits to God: ''You shall not eat either bread, or parched corn, or frumenty of the harvest, until the day that you shall offer thereof unto your God. It is a precept forever throughout your generations, and all your dwellings,'' Levit. xxiii. 14. This was the portion which God reserved for himself; and all this he ordered to be given to his priests and Levites, who were his portion, from among the people, as a support and maintenance to them for their service. ''And the Lord said to Aaron, Behold I have given thee the charge of my first fruits: All things that are sanctified by the children of Israel, I have delivered to thee, and to thy sons, for the priestly office, by everlasting ordinances—and I have given to the sons of Levi, all the tithes of Israel in possession, for the ministry wherewith they serve me in the tabernacle of the covenant,'' Numb. xviii. 8, 21. And he was so jealous of this right, which he had reserved for himself, of these things, that he declares their neglect in complying with this duty, to be an afflicting of God himself, and which he would punish, by sending the curse of poverty upon them; and, on the contrary, protests to them, that, if they be exact in giving him what thus belonged to him, he would bless them with plenty of all good things, even to abundance. ''Shall a man afflict God?'' says he, ''for you afflict me. And you have said, wherein do we afflict thee. In tithes, and in first fruits: and you are cursed with want. And you afflict me, even the whole nation of you. Bring all the tithes into the store-house, that there may be meat in my house; and try me in this, saith the Lord, if I open not to you the flood gates of heaven, and pour you out a blessing, even to abundance,'' Malach. iii. 8.

''THEY WHO PREACH BY THE GOSPEL SHOULD LIVE BY THE GOSPEL.''

Q. How does this obligation appear from the gospel?

A. We have seen above, that St. Paul makes use of the argument drawn from the law of nature, to enforce this duty. But he does not stop there; he goes on, in the same chapter, to show, that it is an ex-

press command of God, and a law of Jesus Christ, under the gospel, that the pastors of his church should be maintained in their bodily necessities by their flock. "Know ye not," says he, "that they who work in the holy place, eat the things that are of the holy place, and they that serve the altar, partake with the altar? So also hath the Lord ordained, that they who preach the gospel, should live by the gospel," 1 Cor. ix. 13.

Here we see the Holy Ghost, by the mouth of his apostles, declares, that this duty is ordained by Jesus Christ; and, in fact, we find it expressly ordained by him, when he sent the apostles to preach the gospel to the Jews: "Go," says he, "behold I send you as lambs among wolves; carry neither purse nor scrip, nor shoes—into whatever house you enter—in the same house remain, eating and drinking such things as they have; for the laborer is worthy of his hire," Luke x. 3, 5, 7. In which words, he commands this duty, and lays down the natural reason of justice on which it is established. Hence St. Paul repeats the same obligation on different occasions. Thus, "if the Gentiles have been made partakers of their spiritual things, they ought also, in carnal things, to minister unto them," Rom. xv. 27.; and "Let him that is instructed in the word, communicate to him that instructeth him in all good things," Gal. vi. 6. Also, "Let the priests that rule well, be esteemed worthy of double honor, especially they who labor in the word and doctrine; for the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn, and the laborer is worthy of his hire," 1 Tim. v. 17.

This scripture also cites for the same purpose to the Corinthians, and applies it thus, "Does God care for the oxen? or doth he say this for our sakes; For these things are written for our sakes. And a little after he concludes, "If we have sown unto you spiritual things, it is a great matter if you reap your carnal things?" 1 Cor. ix. 11. Thus we see how strongly, both the law of nature and the written law of God, both in the Old and New Testament, inculcate and enforce this duty upon us.

Q. How then does this law of the church interpose to it?

A. This duty was so liberal and so cheerfully complied with in the primitive ages, that there was no need of any further authority to enforce it; and the necessities of the pastors of the church were amply

supplied by the voluntary offerings of the people; but, in process of time, the charity of many waxing cold, and a worldly spirit getting in among them, they became more remiss in the observance of this duty, and several abuses were practiced in it; and as our Savior had only ordained, in general, that "those who preach the gospel, should live by the gospel," without specifying any particular quantity to be given by the people for this purpose; therefore the Church interposed her authority, and made a law, requiring a certain portion, called tithes, to be contributed by the people for the decent support of their pastors. This law was confirmed and promulgated by the civil powers of all Christian nations; some in one form, some in another, according to the different genius and circumstances of the people; so that the duty of supporting the pastors is established by all different kinds of laws, natural, divine, and human, civil and ecclesiastic.

Q. Is this law strictly observed in the Church?

A. It is universally observed in all countries where the Catholic Religion is established; but where it is not established, and especially where it is exposed to persecution, it is not enforced. In these places, the pastors study more the salvation of souls in such difficult circumstances, than their own worldly convenience; and content themselves with the scanty subsistence that Providence otherwise provides for them, and with such voluntary benefactions and offerings as it pleases God to inspire their people to give them. In this they imitate the example of that great model of all apostolic men, St. Paul, who, after having, by repeated arguments, established this right which pastors have from the law of God and nature, to be maintained by their flock, declares, however, that he never exacted any maintenance from them himself, nor writes so strongly upon it with any view of exacting it, but only to inform them of their duty concerning it; for, after declaring that, "so hath the Lord also ordained, that they who preach the gospel, should live by the gospel," he immediately adds, "but I have used none of these things, neither have I written these, that they should be so done unto me; for it is good for me to die rather than to make my glory void," 1 Cor. ix. 15.

EXPLANATION OF

The Sixth Commandment of the Church

Q. What is the sixth commandment of the Church?

A. *Not to solemnize marriage at certain times, nor to marry within forbidden degrees of kindred.*

Q. What are the times in which it is forbidden to solemnize marriage?

A. From the first Sunday in Advent to Epiphany; and from the first day of Lent, or Ash Wednesday, to Low Sunday, both included.

Q. Why does the Church forbid to solemnize marriage at these times?

A. Because the time of Advent and Lent are times set apart for humiliation, penance, and prayer; and therefore, it is quite contrary to, and inconsistent with, the spirit of those times, to be employed in feasting, drinking, and dancing, which generally accompany the solemnizing of marriage.

Q. Would it be a sin to be present at marriage feasts in these forbidden times of Advent and Lent?

A. It would: because St. Paul declares, that not only they are worthy of death who do things forbidden by the law, but also they who consent to those who do them. Now, to be present at such meetings, in these forbidden times, is not only to consent to them, but also to encourage them; besides the great offence and scandal it gives to others.

WHY DOES THE CHURCH FORBID MARRIAGE BETWEEN THOSE WITHIN CERTAIN DEGREES OF KINDRED?

Q. Why does the Church forbid marriage between those who are within certain degrees of kindred?

A. Nature itself has an abhorrence to marriage connections between those who are nearly related in blood, which nothing but absolute necessity could excuse, as was the case at the first propagation of mankind; but afterwards, Almighty God made several laws forbidding such near connections among his chosen people: even the heathens themselves had an aversion to them, from the very feeling of nature. The Church, therefore, enforces this dictate of God and nature, by the

particular law she has made for this purpose. For, as the light of nature only points out, in general, that people should not marry who are nearly connected in blood, the Church determines the particular degrees to which this prohibition is to be extended, and forbids marriage as far as the fourth degree of kindred, counting in a direct line from the common stock in which the parties are united in the same father and mother.

Q. How is this to be understood?

A. The father and mother are the common stock; their children, to wit, brothers and sisters, are in the first degree of kindred, because they are one degree from this common stock; the children of brothers and sisters, or cousin-germans, are in the second degree of kindred, because they are two steps or degrees from the common stock; the children of cousin-germans are in the third degree of kindred, because they are three degrees from the common stock; and the children of these last are in the fourth degree of kindred, being four steps from the common stock, in which they are united in the same father and mother. Within these degrees the laws of the Church prohibit marriage to be contracted; as also between those who are connected by affinity from lawful marriage within the same degrees.

WHAT IS MEANT BY AFFINITY FROM LAWFUL MARRIAGE?

Q. What do you mean by affinity from lawful marriage?

A. The scripture declares that "husband and wife are no longer two, but one flesh," Matth. xix. 5.; consequently the blood relations on the one become equally connected with the other; and this connection which the husband contracts with the blood relations of his wife, and which the wife contracts with those of her husband, is called affinity.

Q. Is the same connection contracted by cohabitation between people not married, and the relation of each other?

A. It is; for the scripture says, "Know ye not that he who is joined to a harlot is made one body; for they shall be, says he, two in one flesh?" 1 Cor. vi. 16.

Q. Does the prohibition of marriage extend to the fourth degree of affinity, of cohabitation without marriage?

A. No; it only extends, in this case, to the second degree.

Q. Why is the prohibition of marriage extended to the fourth degree of kindred?

A. Chiefly for two reasons: *First,* That, by this means, people being obliged to marry at greater distance from their own blood relations, marriage connections may be the more extended, and different families be the more united in the bonds of human society and Christian charity.

Second, Because people, who are nearly connected in kindred, being frequently in one another's company, and upon a family footing among themselves, there is great danger that they might be guilty of unlawful familiarities and crimes, were they encouraged to it by the hopes of marriage; but all such hopes of marriage being cut off by the prohibition of marriage between such relations, this puts an efficacious bar against such unlawful doings.

MARRIAGES NULL AND VOID.

Q. What is the effect of this prohibition of marriage between such relations?

A. It renders all marriages between them *null and void* in the sight of God; so that, were two people, within the prohibited degree, to marry one another, though they should live as man and wife, and even be esteemed as such in the eyes of men, yet they would be living in a state of sin before God.

Q. How can the prohibition of the Church hinder the validity of marriage, if the parties consent between themselves?

A. In the same way that this is done by the civil laws of any State; for both the one and the other have power to put such conditions to the contract of marriage, and if not observed as should be, the marriage is void and null in the eye of the law. Thus, in some countries, the consent of parents is required as a condition, without which children cannot legally contract marriage. In the same manner, by the laws of the Church of Christ, except the parties be without the forbidden degrees, the marriage is void and null before God, by whose authority these laws are made?

Q. Does the Church never dispense with the strictness of this prohibition?

A. All the laws of the Church are made for the edification, and not

for the destruction or hurt of her children: therefore, where there are just and solid reasons for doing it, the Church dispenses with this prohibition, especially in the third and fourth degrees, but very seldom, and not without the strongest reasons in the second.

POWER OF DISPENSATION BELONGS TO THE HEAD OF THE CHURCH.

Q. To whom does it belong to grant such dispensations?

A. It properly belongs to the Head of the Church, and to others by commission and authority from him.

Q. Have priests who are the immediate pastors of the people, this authority?

A. In countries where the Catholic Religion is exposed to persecution, and the number of the faithful but small, their immediate pastors have this commission communicated to them by their bishops, with regard to their own flock, in the third and fourth degrees; but, to dispense in the second degree, or cousin-germans, is reserved to the bishops only.

Q. Why are the priests empowered to do this in the third and fourth degree?

A. Because in such countries the reasons for doing it more frequently occur, especially that of encouraging the faithful to marry with one another, which, it were to be wished, were always done, for many strong reasons.

Q. Why are the dispensations in the second degree reserved to the bishops only?

A. Because the Church has a particular aversion to the marrying of persons so nearly connected, and because experience shows that such marriages seldom or never prove fortunate; and, therefore, the power of dispensing in them is reserved to the bishops, that the people may from this conceive the greater aversion at engaging in them, and that the greater difficulty of obtaining the dispensation may deter them from attempting it; for it is expressly enjoined to the bishops not to grant dispensations in the second degree, but for the most urgent cause.

Q. Would it be a grievious sin for two cousin-germans to marry, without such dispensation?

A. It would be a very grievious mortal sin, and the marriage itself would be void and null.

Q. If a bishop should give such dispensation without a just cause, would it be valid?

A. He would himself commit a grevious sin to grant it without a just cause, and the dispensation itself would be of no effect before God.

Q. Is there any thing more to be observed concerning the commands of God and his Church?

A. What we have seen is sufficient to give us a general idea of the most necessary things our faith teaches concerning the laws of God. But there are numberless things to be considered on each particular duty, of which we ought to endeavor to acquire as perfect a knowledge as possible, by daily and serious meditation on this holy law; that by so doing we may the more efficaciously be excited, and the more powerfully enabled perfectly to keep it, and effectually avoid the most dreadful of all evils, the transgression of the law of God by sin.

Original and Actual Sin

CHAPTER XVI

THE COMMITTING OF SIN EXPLAINED

Q. What is sin?

A. Sin is any thought, word, deed or omission against the law of God.

Q. How is sin in general divided?

A. Into original sin and actual sin.

Q. What is original sin?

A. It is the sin of our first parents, under the guilt of which we are conceived, and come into this world; as we have seen in a foregoing Chapter.

Q. What is actual sin?

A. Actual sin is that which we commit ourselves.

Q. Who are guilty of actual sin?

A. Those who willingly commit or consent to any thought, word, or deed which the law of God forbids, or who willingly omit any duty which the law of God enjoins.

Q. How is actual sin divided?

A. Into mortal and venial sin.

MORTAL SIN EXPLAINED

Q. What is mortal sin?

A. Mortal sin is a grievous transgression of the law, whether this grieviousness arises from the nature of the thing done, or from the circumstances in which it is done, or from the will of the lawgiver, who strictly requires the observance of what is commanded as was the sin of our first parents in eating the forbidden fruit.

Q. What are the effects of mortal sin?

A. It banishes the grace of God from our souls, renders us hateful and abominable in the sight of God, and worthy of eternal punishment. For this reason it is called *mortal,* because it kills the soul in this life, by depriving it of the sanctifying grace of God, which is the spiritual life of the soul, and condemns us to eternal death in the life to come.

Q. Is mortal sin a great evil?

A. It is the greatest of all evils, because infinitely opposed to the infinite goodness of God. It is a bottomless pit, which no created understanding can fathom; for as none but God himself can fully comprehend his own infinite goodness, so none but God himself can perfectly comprehend the infinite malice and enormity that is found in this opposite evil. It is the parent both of the devil and of hell; for hell was only made for mortal sin, and Lucifer was an angel of light till he was transformed into a devil by mortal sin.

THE MALICE OF MORTAL SIN.

Q. From what does the malice of mortal sin chiefly appear?

A. From several important considerations; 1. From the greatness of the injury done to God; 2. From the hatred with which God abhors it; 3. From the severity with which he punishes it, even in this world; 4. From the ingratitude it contains against Jesus Christ; 5. From the sad effects it produces in our souls in this life; and, 6. From the loss of heaven, of which it deprives us, and the torments of hell to which it condemns us, in the life to come.

Q. How does the malignity of sin appear from the injury done to God?

A. Because it strikes directly at God himself; it is a rebellion and high treason against him, and involves in its bosom a most injurious contempt of all his divine perfections. The greatness of its malignity in this view will appear from the following considerations: *First,* God is a being of infinite perfection, of infinite goodness, of infinite dignity, of infinite majesty, infinitely worthy in himself of all possible honor, love and obedience; in comparison with whom all created beings are but a mere nothing. When, therefore, such wretched worms of the

earth as we are presume to offend and insult this God of infinite dignity, by transgressing his command, and preferring ourselves or any creature to him, the malice of such an action is in a manner infinite; for we find among ourselves, that the grievousness of any injury always rises in proportion to the dignity of the person offended above the one that injures him. Seeing, therefore, that the dignity and majesty of God is sufficiently above all creatures, an injury done to him must rise in proportion to his dignity, and, in this respect, be of an infinite malice.

GOD IS OUR CREATOR, WHO GAVE US OUR VERY BEING; OUR SOULS AND BODIES, AND ALL OUR POWERS AND FACULTIES.

Second, God is our Creator, who gave us our very being; our souls and bodies, and all our powers and faculties, are the work of his hands; consequently, he has an indisputable and unalienable title to all our service. He is our first beginning and last end, who made us from himself, and for his own glory. He is our father to whom we owe infinitely more than to our natural parents. He is the sovereign Lord of us and of all creatures, the king of the whole universe, who has the most absolute domain over us, and can do with us whatsoever he pleases. We can depend totally upon him for our continual preservation, and for every thing else that we possess and enjoy; when we had lost ourselves by sin, he redeemed us and bought us with a great price, even his own most precious blood. Each of these ties gives God a most supreme right to all honor, love, and obedience from us, which it were the height of injustice to deprive him of; but sin, at once, breaks through all these ties together, and most sacrilegiously alienates from God, what, on so many titles, is so strictly his. Parents, what do you feel in your own breasts, when your children insult you, and despise your will? Masters, what is the indignation of your hearts, when your servants disregard your orders and reproach you? Rulers, what feeling have you of the injury you receive when your subjects rebel against you? Judge then, what and how great must be the injury done to God by sin, in whom all these titles are reunited, in manner infinitely stronger than is possible for them to be between man and man! Hear how he complains of it himself, "The son honoureth the Father, and the servant

his master; if, then, I be a Father, where is my honour? and if I be a Master where is my fear? said the Lord of hosts." Mal. i. 6. Moses also says of his people, "They have sinned against him, and are none of his children in their filth; they are a wicked and perverse generation. Is this the return thou makest to the Lord, O foolish and senseless people? Is not he thy Father, that hath possessed thee, and made thee, and created thee?" Deut. xxxii. 5.

THE SINNER'S WITHDRAWAL FROM GOD.

Third, God is our only true friend, our best and kindest benefactor, who has loved us with an eternal love, and every hour is bestowing the greatest favors on us; all we have, all we are, all we expect, is the pure effect of his goodness and love. To injure, then, so loving a friend, to insult and outrage him by sin, contains the malice of the blackest ingratitude; of which God thus complains; "For even the man of my peace, in whom I trusted, who ate my bread, hath greatly supplanted me," Ps. xl. 10.

Fourth, To all the above ties of justice and gratitude, by which we are bound to love and serve God, is superadded that of the sacred vow we made in baptism, by which we are solemnly dedicated to him, and engaged to his service, and become heirs of his kingdom; which vow also is broken by sin, and augments its malice by the basest perfidy.

Fifth, Consider now the nature of sin itself, in opposition to all these sacred ties, and we shall clearly see how inconceivable a malice it must contain. For by sin we withdraw ourselves from this sovereign good; we condemn and despise him in the highest degree, by preferring our own will and our passions, to his Divine will; we insult his supreme dominion over us; we are guilty of the highest injustice, ingratitude, and perfidy towards him; we undervalue all his promises, laugh at his threats; we esteem the perishable riches, vain honours, and filthy pleasures of this world, more than him our supreme good; and we prefer the devil himself, and the pleasing him, before the God of infinite goodness who made us!

Q. How does the malice of sin appear from the hatred with which God abhors it?

A. From a very simple reason: For, as God is a God of infinite

goodness, he must necessarily love every thing that is good, and cannot possibly hate any thing but what justly deserves to be hated; now, the hatred which God has to sin is inconceivable, and expressed in the strongest terms in his holy scripture; consequently sin must be a monstrous evil, which a God of infinite goodness so violently hates and detests. "Thou art not a God," says David, "that willest iniquity; neither shall the wicked dwell near thee, nor shall the unjust abide before thy eyes; thou hatest all the workers of iniquity," Ps. v. 5. "To God the wicked and his wickedness are hateful alike," Wisd. xiv. 9. "The way of the wicked is an abomination to the Lord," Prov. xv. 9. "Thy eyes are too pure to behold evil, thou canst not look upon iniquity," Habbac. i. 13. "Evil thoughts are an abomination to the Lord," Prov. xv. 26. "Every proud man is an abomination to the Lord," Prov. xvi. 5. And the prophets, especially Jeremiah, and Ezekiel, are full of the like expressions.

PUNISHMENT OF MORTAL SIN IN THIS WORLD.

Q. How does the malice of sin appear from the severity with which God punishes it in this world?

A. Because, as God is a God of infinite justice, it is impossible he should punish sin more than it deserves; nay, as in this life his infinite mercy, is above his justice, he generally punishes it in the present time less than it deserves. Nothing, therefore, can show us more clearly the enormity of sin, than the severity with which he pursues it, even in this world, of which there are several very remarkable instances in Holy scripture. And *First,* One sin, in a moment, stripped our first parents, and all their posterity, of that original justice, innocence and happiness, in which they were created, and of all the gifts of divine grace with which they were adorned; it wounded them in all the powers of the soul, it gave them up to the tyranny of Satan, it cast them out of Paradise, condemned them both to a temporal and eternal death, and in the meantime, let loose upon them that innumerable army of all manners of evils, both of soul and body, under which their posterity groan to this day.

Second, "God, seeing that the wickedness of men was great on the earth, and that all the thoughts of their heart was bent upon evil at all

times, it repented him that he had made man upon the earth. Being inwardly touched with sorrow of heart, he said, I will destroy man whom I have created from the face of the earth," Gen. vi. 5; and, accordingly, he destroyed the whole world, in punishment of sin, by the waters of the deluge.

Third, When the sin of Sodom and Gomorrah was multiplied and became exceeding grievous, the Lord could not bear it longer, because it cried to heaven for vengeance; "And the Lord rained upon Sodom and Gomorrah fire and brimstone from the Lord out of heaven, and he destroyed these cities, and all the country about, all the inhabitants of the cities, and all things that spring from the earth," Gen. xix. 24.

Fourth, When Core and his companions rebelled against the authority of Moses and Aaron, and claimed to themselves the priesthood, Almighty God was so displeased with them, for this crime, that he punished them in a most dreadful manner. For "the earth broke asunder beneath their feet, and opening her mouth devoured them with their tents, and all their substance; and they went down alive into hell," Num. xvi. 31. Many other such examples are found in scripture, both regarding the whole nation of the Israelites, and also many particular persons, which show to a demonstration the great and inconceivable malignity of sin, from the severe punishments with which a just and merciful God pursues it, even in this world. But, above all others, the sufferings and death of Jesus Christ clearly manifest this truth; for there we see the divine justice of God the Father inflicting the most dreadful torments upon his own innocent son, for sins not his own, but ours, for which he has taken upon him to satisfy our offended Creator. What then must the enormous malignity of the monster *sin* be, which a just and merciful God punishes in so unheard-of a manner in his own innocent Son?

INGRATITUDE OF THE SINNER.

Q. How does the malice of sin appear from the ingratitude it contains against Jesus Christ?

A. The obligations we lie under to Jesus Christ are immense, and beyond conception. We must have been eternally miserable without him: he could in all justice have left us to our unhappy fate; he had

no need of us, he was perfectly happy in himself; he could have created thousands of worlds, to serve him, though we had never been; he had no force obliging him to do any thing for us; he was perfectly master to do as he pleased. Out of pure mercy, then, and compassion for our miseries, he undertook to save us; and who can conceive what this undertaking cost him?

Count one by one his dreadful torments, from his agony in the garden, till he expires upon the cross; see the God of heaven, made man, agonizing in the garden, buffetted, blindfold, spit upon, and the most ignominious, insulting and blasphemous things done against him; see him scourged at a pillar, tormented with a crown of thorns, and nailed to a disgraceful cross; consider the humility, the meekness, the patience, and above all, the infinite love for our souls with which he bears all these severe afflictions; behold to what an excess his love for us goes, when he bows down his head and expires upon the cross for our salvation.

TO PROCURE FOR US EVERLASTING JOY AND HAPPINESS.

Does not such immense love, shown in so endearing a manner, and tending not only to free us from eternal damnation, but to procure for us everlasting joy and happiness, demand from us, in the strictest manner, every possible return of gratitude and love we can make to such a kind benefactor? What shall we say, then, of the monstrous ingratitude of sin, which not only refuses to make him any return of gratitude and love, but takes a most hellish pleasure in wantonly reviewing all his sufferings, and, as his holy word expresses it, "crucifying again to themselves the Son of God, and making a mockery of him," Heb. vi. 6.

Hear how he complains of this by his prophet David: "If my enemy had reviled me, I verily would have borne with it; and if he that hated me had spoken great things against me, I would perhaps have hid myself from him; but thou, a man of one mind, my guide and my familiar, who didst take sweet-meats together with me, in the house of God, we walked with consent!" Ps. liv. 13. How aptly do all these expressions refer to Christians, who are the familiar friends of Jesus Christ, feast at his table, and attend him in the house of God? What a monster of ingratitude, then, is sin in a Christian!

EFFECTS OF SIN ON THE SOUL DURING THIS LIFE.

Q. How does the malice of sin appear from its effects on our souls in this life?

A. The effects which sin produces in our souls are many, and most miserable indeed, and show to a demonstration the horrid malignancy of that fatal poison which is the cause of them. To understand them properly, we must consider, *First,* That a soul in grace is beautiful, like an angel, and a delightful object in the eyes of God, and of his saints. Such a soul, in the language of the scripture is a Queen, the daughter of a King, the spouse of the Lamb, and her beauty is thus described: "The Queen stood on thy right hand in gilded clothing, surrounded with variety. Hearken, O daughter, and see, and incline thy ear—and the King shall greatly desire thy beauty; for he is the Lord thy God—all the glory of the King's daughter is within in golden borders, clothed round with varieties," Ps. xliv. 11. See also the beauty of the spouse of Christ described throughout the whole fourth chapter of the song of Solomon: and, among the rest, he says, "How beautiful art thou, my love, how beautiful art thou!—thou art all fair, O my love, and there is not a spot in thee," ver. 1. 7. And in the Revelations it is said of the Spouse of the Lamb, "It is granted her that she should clothe herself with fine linen, glittering and white; for the fine linen are the justifications of the saints," Rev. xix. 8. What a noble idea does all this give her of the heavenly beauty of a soul in grace! What an esteem and high value, ought we to put on that happy state! But no sooner does mortal sin enter into such a soul than immediately all the heavenly beauty is lost, the grace of God is banished from her, and she becomes an object of horror and detestation in the sight of God, and of his saints, ugly and filthy like the devils: "He that doth these things is abominable before God," Deut. xxii. 5. "How much more abominable and unprofitable is man that drinketh iniquity like water?" Job xv. 16. "They are corrupted, and become abominable in iniquities," Ps. lii. 2. "A perverse heart is abominable to the Lord," Prov. xi. 20. "They are become abominable, as those things were which they loved," Hos. ix. 10. What a malignant monster then must sin be?

Second, In consequence of this beauty, and of the love which God

has for a soul in the state of grace, he raises her up to the most exalted dignity of being a child of God, a spouse of Jesus Christ, a temple of the Holy Ghost; so that by grace she is intimately united with God, who dwells in her, in a most especial manner. "Know ye not," says St. Paul, "that you are the temple of God, and that the spirit of God dwelleth in you?—the temple of God is holy, which ye are," 1 Cor. iii. 16. "If any one loves me," says Jesus Christ, "he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him," John xiv. 23. What an exalted dignity is this? what a happiness, to have God himself dwelling in us as our father, our friend, our spouse, our protector? "If God be for us, who is against us?" Roman. viii. 31. But, alas! the moment such a soul consents to mortal sin, she loses at once all this dignity and happiness; the grace of God is banished from her; God himself forsakes her, and she becomes a slave to Satan, a vessel of filth and corruption, the habitation of unclean spirits. What a dismal change! what a sad misfortune to be deprived of her God. "Woe to them," says Almighty God, "when I shall depart from them," Hos. ix. 12. What a malignant monster is sin, to cause such a direful calamity.

Third, the grace of God in the soul is "a living water, springing up to eternal life," John iv. 14. It is an inexhaustible source of heavenly riches, which sanctifies all the good works of the just man, and makes them meritorious of eternal life. It is that bond of union by which we abide in Jesus, and he in us. "He that abideth in me, and I in Him, the same beareth much fruit," says our Blessed Redeemer, John xv. 5. When, therefore, a soul continues for a space of time in this happy state, what immense treasures may she not lay up for eternity! But if, after she has long exercised herself in holy works, and laid up stores of riches in heaven by their means, she should at last fall into one mortal sin, such is the venomous poison of that monster, that in an instant it consumes all the treasures of her past virtuous life, and reduces her to a most deplorable state of the most abject poverty. This God himself declares in these strong terms: "If the just man turns himself away from his justice, and do iniquity, according to all the abominations which the wicked man useth to work, shall he live? All his justices which he had done, shall not be remembered. In the prevarication by which he hath prevaricated, and in his sin which he hath com-

mitted, in them he shall die,'' Ezech. xviii. 24. To such as these our Savior says, ''Thou sayest I am rich, I am made wealthy, and I have need of nothing; and thou knowest not that thou are wretched, and miserable, and poor, and blind, and naked,'' Rev. iii. 17.

Fourth, The grace of God is the spiritual life of the soul, and is preserved by innocence and a good life; according to that, ''Keep the law and counsel, and there shall be life to thy soul, and grace to thy mouth,'' Prov. iii. 21.; and the wisdom of God says, ''He that shall find me, shall find life, and shall have salvation from the Lord,'' Prov. viii. 35.; and as the human person is beautiful and comely while in life; so a soul that is alive by the grace of God is beautiful and comely in his sight. But the moment sin enters the soul, the life of the soul is destroyed. It wounds, hurts, and kills the soul, and renders it more hideous and loathsome in the eyes of God, than a dead carcass is in the eyes of man. ''He that shall sin against me,'' says the wisdom of God, ''shall hurt his own soul; all that hate me love death,'' Prov. viii. 36. ''When concupiscence hath conceived, it bringeth forth sin; but sin, when it is completed, begetteth death,'' James i. 15.: wherefore, ''flee from sin as from the face of a serpent; for if thou comest near them, they will take hold of thee; the teeth thereof are the teeth of a lion, killing the souls of men,'' Ecclus. xxi. 2. Of some more grievous sins in particular, the scripture says, ''They lie in wait for their own blood; they practice deceits against their own souls; so the ways of every covetous man destroy the souls of their possessors,'' Prov. i. 18. ''He that is an adulterer for the folly of his heart, shall destroy his own soul,'' Prov. vi. 32. ''Refrain your tongue from detraction, for an obscure speech shall not go for naught: and the mouth that belieth, killeth the soul;'' Wisd. i. 11. Behold the fatal venom of the monster sin.

THE LOSS OF HEAVEN.

Q. How does the malice of sin appear from the loss of heaven, and the condemnation of the sinner to hell?

A. From this plain reason, that, as heaven is a place of infinite happiness, and never-ending bliss, great must the malignity of sin be, which alone can deprive us of that kingdom, and banish us forever from all good. As hell is a place of infinite misery, and never-ending woe,

dreadful must the malice of sin be, which alone condemns a soul to that never-ending torment. Sin is the only thing that can do either of these things. All the malice of man, though joined with all the rage of devils, can never deprive us of heaven, nor bring us to hell, if we be free from the guilt of sin. But the malice of sin is so dreadful, that one mortal sin alone is sufficient for that purpose.

First, That sin for ever banishes us out of heaven, is thus declared in holy writ, "Know ye not that the unjust shall not possess the kingdom of God? Be not deceived, neither fornicators, nor idolators, nor adulterers, nor the effeminate, nor liars with mankind, nor thieves, nor covetous, nor drunkards, nor railers, nor extortioners, shall possess the kingdom of God," 1 Cor. vi. 9. "Now the works of the flesh are manifest, which are fornication, uncleanness, immodesty, luxury, idolatry, witchcraft, enmities, contentions, emulations, wrath, quarrels, dissensions, sects, envy, murders, drunkenness, revellings, and such like, of the which I fortell you, as I have foretold unto you, that they who do such things shall not obtain the kingdom of God," Gal. v. 19. "Know this and understand, that no fornicator, nor unclean, nor covetous person, which is a serving of idols, hath any inheritance in the kingdom of Christ and of God," Eph. v. 5. "Follow peace with all men, and holiness, without which no man shall see God," Heb. xii. 14.

Second, That sin condemns those who are guilty of it to the eternal torments of hell, is no less manifestly declared in these divine oracles. Thus the portion of sinners is described by the Prophet, "Their land shall be soaked with blood, and their ground with the fat of fat ones—the streams thereof shall be turned into pitch, and the ground thereof into brimstone, and the land thereof shall become burning pitch; night and day it shall not be quenched, and the smoke thereof shall go up for ever and ever," Is. xxxiv. 7. Christ himself thus assures us, "At the end of the world, the Son of Man shall send his angels, and they shall gather out of his kingdom all scandals, and them that work iniquity, and shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth," Matth. xiii. 41. "For they shall be cast into the hell of unquenchable fire, where their worm dieth not, and their fire is not extinguished—for every one shall be salted with fire, and every victim shall be salted with salt," Mark ix. 44, 48. On the last day the Judge will say to the wicked, "Depart from ye, ye cursed, into

everlasting fire, prepared for the devil and his angels,'' Matth. xxv. 41. But the fearful and unbelieving, and the abominable and murderers, and unchaste men, and sorcerers, and idolaters, and all liars, they shall have their portion in the pool, burning with fire and brimstone, which is the second death,'' Rev. xxi. 8.

Q. These truths are dreadful indeed, and show beyond reply what a monster sin must be; but is it not amazing that Christians who believe these truths, should ever dare to sin?

A. Amazing it certainly is to the highest degree; but the reason is given us in the holy scripture, to wit, that they never think seriously upon these things; bewitched by the pleasures, and vanities, and amusements of this world, they spend their lives in a continual round of unprofitable and hurtful dissipations, and never find a moment's time seriously to consider the great truths which their holy faith teaches them. On this account, these truths make no impression upon them; they easily forget them, and, therefore, lead the lives of heathens, as if they believed no such things.

Thus the scripture says, ''With desolation is all the land made desolate; because there is none that considereth in the heart,'' Jerem. xii. 11. Again, ''The harp and the lyre, and the timbrel, and the pipe, and the wine are in your feasts; and the work of the Lord you regard not, nor do you consider the work of his hands—therefore hath hell enlarged her soul, and opened her mouth without any bounds, and their strong ones, and their people, and their high and glorious ones, shall go down into it,'' Is. v. 12. That is, as Job expresses it, ''They take the timbrel and the harp, and rejoice at the sound of the organ; they spend their days in wealth, and in a moment go down to hell,'' Job. xxi. 13. Oh that men would be wise and think of these things!

EXPLANATION OF VENIAL SIN

Q. What is venial sin?

A. It is a smaller transgression of the law, a more pardonable offence which, though it does not kill the soul as mortal sin does, nor deserve eternal punishment; yet it obscures the beauty of the soul before God, and displeases him, and deserves a temporal chastisement.

Q. How is this explained?

A. The grace of God, which beautifies the soul, may be in the soul in a greater or less degree; and of course, the soul may be more or less beautiful in the eyes of God, more or less pure, more or less holy. The malignity of mortal sin is such, that it banishes the grace of God entirely from the soul, and makes it positively ugly and loathsome in his sight; whereas venial sin does not banish the grace of God away from the soul; but it obscures its lustre, diminishes its splendor, and stains its brightness. It does not make the soul positively hateful to God; but it makes her less pure, less holy, less beautiful, and consequently less agreeable in his sight. It does not destroy friendship between God and the soul, so as to make them enemies; but it cools the fervor of that charity and love which subsisted between them, and begets a degree of indifference on each side; and, as even the smallest venial sin is in some degree against the will of God, therefore it displeases him, and is disagreeable to him, and deserves to be punished by him.

Q. How does it appear from scripture that there are such venial sins, which do not break our peace with God?

A. That is plain from many places of scripture. *First,* It is said, "the just man shall fall seven times, and shall rise again," Prov. xxiv. 16. By these falls cannot be meant mortal sins, otherwise he would be no longer *the just man;* but only small imperfections, such as even good people are apt to fall into, but which do not break their peace with God. To the same purpose St. James says, "In many things we all offend," Jam. iii. 2; and St. John, "if we say we have no sin, we deceive ourselves, and the truth is not in us," 1 John i. 8; where both these apostles put themselves among the number of those who sin; yet no body will say that they committed mortal sins, and were separated from Christ, or in a state of damnation; on the contrary, St. Paul assures us of himself and brethren, that "nothing should ever be able to separate them from the love of God which is in Christ Jesus our Lord," Rom. viii. 38; nay, he declares, that "there is now no condemnation (that is, *nothing worthy of damnation*) to them that are in Christ Jesus, who walk not according to the flesh," Rom. viii. 1. The apostles were the friends of Jesus Christ; and, therefore, any sins or imperfections in them were by no means mortal, or such as deserved damnation. The same truth

we learn from our Lord's prayer; for, in it he requires of his apostles, as well as of his followers, to pray, "forgive us our sins;" now, we cannot suppose the apostles, and all the great saints of God, had mortal sins of which to ask forgiveness; yet they were not free from smaller imperfections, which being sins, stood also in need of forgiveness.

DISTINCTION BETWEEN MORTAL AND VENIAL SIN.

Second, The scripture makes the distinction between mortal and venial sins in very plain terms. Our Savior says, "Whosoever is angry with his brother, shall be in danger of judgment, and whosoever shall say to his brother, Raca, (*a word expressing contempt,*) shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of hell fire," Matth. v. 22; where he expressly distinguishes the different degrees of guilt in sin, and declares, that the smaller degrees deserve not hell fire, but the greater do. Again, he says, "Every idle word that men shall speak, they shall render an account for it at the day of judgment," Matth. xii. 36; but an idle word does not deserve hell fire; for even a word of anger does not deserve it, as he told in the former text; yet, an idle word is sinful, because we must give an account of it in judgment. Some sins are compared by Jesus Christ to beams in the eye, and others to small motes, Matth. vii. 3, which shows the great difference between mortal and venial sins; for a beam in one's eye must destroy the sight entirely, whereas a mote only weakens it. To the same purpose, he says, "You pay tithe of mint, and anise, and cummin, and have let alone the weightier things of the law—blind guides, who strain out a gnat and swallow a camel," Matth. xxiii. 23; yet, at the same time, he tells them, that even these smaller things ought to be done, and, therefore, it was a sin to neglect them, though only like a gnat in comparison of a camel, when compared to greater crimes.

Q. Are there different kinds of venial sin?

A. Venial sins, in general, are divided into two kinds; 1. Such as arise from human frailty, surprise, or inadvertancy, and from objects to which the person has no inordinate attachment. 2. Such as a person commits willingly and deliberately, or out of a bad habit, which he is at no pains to amend, or with affection to the sinful object.

Q. Is venial sin a great evil?

A. Venial sins of the first kind, to which all men are more or less subject, and which, rise from human frailty, without an inordinate attachment to them, show, indeed, the corruption of our heart, and our great weakness, and, on that account, ought to be the matter of our daily humilation before God; but they are less evil in proportion as they are deliberate, and less voluntary. But venial sins of the second kind, which a person commits deliberately and with affection, or out of an unresisted custom, though, even these be but small sins in comparison of mortal sins, yet are very great and pernicious evils.

DELIBERATE VENIAL SIN.

Q. How can the evil of deliberate venial sin be shown?

A. From the following considerations: *First,* It is an offence voluntarily committed against a God of infinite goodness and infinite majesty, and on that account alone, is a greater evil than all the miseries any creature can endure in this side of time, insomuch, that no man living can be allowed, by any power in heaven or earth, to commit any one venial sin, though to save a kingdom, or even to save the whole world; because an evil done to the Creator, is, in itself, a greater evil than the destruction or annihilation of the whole creation.

Second, Deliberate venial sins, especially if often repeated, show that the person who commits them has but a weak and languid love for God, when he makes so lightly of offending him. True love has this constant property, that it makes the lover exceedingly attentive to please the beloved object, even on the most minute occasion, and studiously to avoid even the smallest thing that can displease him; and nothing more plainly proves the weakness of one's regard and affection for his friend, than when he shows an indifference about pleasing him, even in little matters. What kind of love, then must those have for God, who, provided, they can but escape his avenging justice, care not how much they displease him?

Third, They not only show the weakness of our love to God, but the oftener they are repeated, the more they cool and weaken it: for our love of God is always in proportion to the grace of God in our souls;

the more the grace of God abounds in our souls, the more we love him, and the greater our love is for him, the more his grace abounds in us; Now, as every deliberate venial sin weakens and obscures the grace of God in the soul, of course it also weakens and cools the fervor of our love for him. As a little dust or smoke, though it does not blind, yet it prejudices the sight of the eye; so the least deliberate venial sin obscures the spiritual sight of the soul, and abates the fervor of heavenly desires. The more we gratify our affection to those creatures which are the objects of cur venial sins, the more our love for them must increase; and the more our love increases towards any creature, the more it must of necessity diminish towards God; for "no man can serve two masters."

Fourth, In consequence of this weakening and cooling our love of God, the love of God diminishes and cools toward us; our indifference about pleasing him makes him the more indifferent toward us; the oftener we deliberately offend him, the more he is displeased with us; and to show how dangerous this is for a soul who, by venial sins, falls away from its first fervor, hear what Jesus Christ says to one in this state: "I know thy works, and thy labour, and thy patience—and thou hast endured for my name, and hast not fainted. But I have somewhat against thee, because thou hast left thy first charity. Be mindful, therefore, from whence thou art fallen, and do penance, and do the first works. Or else I come to thee, and will move thy candlestick out of its place, unless thou do penance." Rev. ii. 2 &c.

Fifth, The more a person goes on repeating such sins, the more indisposed he becomes for receiving new graces from God; and God being the more displeased with him, withdraws his more abundant graces from him, in just punishment of his repeated infidelity, as he himself declares, in very affecting terms, to one in this state: "Thus saith the faithful and true witness, who is the beginning of the creation of God: I know thy works, that thou are neither cold nor hot; I would thou wert cold or hot; but, because thou art lukewarm, and neither cold nor hot, I will begin to vomit thee out of my mouth. Because thou sayest I am rich and made wealthy, and I have need of nothing; and thou knowest not that thou art wretched, and miserable, and poor, and blind, and naked," Rev. iii. 14. Such souls are nauseous and loathsome to God, and though he does not throw them all off at once, yet he begins to

vomit them out of his mouth, by withdrawing his graces from them, of which they have rendered themselves unworthy; and thus leaving them more and more to themselves, at last, if they do not alter their conduct, he rejects them entirely. Because they are not guilty of any gross mortal sin, and perform some outward duties of devotion, they fancy themselves in a good way; but Almighty God forms a very different judgment of them.

Sixth, The great evil of venial sin also appears from the severe punishments the divine justice has often inflicted, in this life, upon sins which appear to us to be of a venial nature. Witness Lot's wife turned into a pillar of salt, for indulging a natural curiosity; Moses deprived of going to the Holy Land, for a small diffidence in striking the rock; Oza struck dead for touching the ark, to support it, when in danger of falling; David losing seventy thousand of his people by the plague, for his vain curiosity in numbering them; Agrippa consumed alive with worms, for taking pleasure in hearing himself praised; with many others. Now, if a God of infinite justice punished such sins so severely, they must certainly have deserved such punishment, and, therefore, are far from being small evils.

Seventh, This is further shown from the way those are treated after death who die guilty of such sins; for so displeasing in the sight of God is the guilt of the least venial sin, that no soul stained with it can ever be admitted to his presence till his guilt be purged away. God is a being of infinite purity himself, and none but the pure, "the clean of heart, shall see him," Matth. v. 8; and, therefore, into the heavenly Jerusalem "There shall not enter any thing defiled," Rev. xxi. 27; when, therefore, a soul leaves this world stained with the guilt only of venial sins, she is condemned to all the torments of purgatory, till she be perfectly cleansed by them from all stain, and rendered fit to be admitted to the divine presence; and how dreadful this cleansing shall be, appears from what the prophet declares concerning it, "Every one that shall be left in Sion, and shall remain in Jerusalem shall be called holy, every one that is written in life in Jerusalem; the Lord shall wash away the filth of the daughter of Sion—by the spirit of judgment, and by the spirit of burning," Is. iv. 3. How dreadful that purgation by the very "spirit of judgment and burning!" How great an evil that stain which requires such a purgation?"

Eighth, The great and fatal evil of venial sin consists in this, that it disposes and leads on the poor soul to the gulf of mortal sin, according to the express declaration of the word of God, "He that contemneth small things, shall fall by little and little," Ecclus. xix. 1.; and "he that is faithful in that which is least, is faithful also in that which is greater; and he that is unjust in that which is little, is unjust also in that which is great," Luke xvi. 10. And for this several reasons are assigned:

VENIAL SINS LEAD STEP BY STEP TOWARDS MORTAL SIN.

1. Experience teaches, that the greatest things we know, both in the order of nature, and in the order of grace, commonly take their rise from small beginnings; rivers from springs, trees from small seeds. "Behold how great a fire a small spark kindleth," James iii. Our bodies begin from a point; a drop of water neglected, causes the fall of a house; a slight ailment disregarded, brings on great diseases and death; the most learned man begins by the alphabet; the greatest saints were not born so, but arrived at sanctity by degrees; so also the greatest sinners begin by smaller sins, which neglected, draw onto greater. A little motion of anger indulged, led Cain to murder his own brother; an impure glance of the eye encouraged, dragged on a David to adultery and murder; and an inordinate attachment to riches, uncorrected, brought Judas to betray his master.

2. All the foregoing reasons show the same thing; for, by venial sins indulged, we become more disagreeable to God, our love to him is weakened, and his to us; we are rendered more unfit for receiving his graces, and they are given more sparingly; our passions become stronger, and we grow weaker; and then what is to be the consequence when the time of temptation comes, but that we fall into mortal sin.

3. Venial sins lead on step by step towards mortal sin, and take off by degrees our horror of it. It would be impossible for one to step from the ground to the top of a high stair all at once; taking one step after another, he goes up with the greatest ease. A modest person would be shocked at the proposal of any of the greatest crimes of impurity; but, if he gives ear to words of a double meaning, and takes pleasure in them, this will easily pave the way to bad thoughts; from

this it is but a step to desires; and if these be encouraged, they will lead on to undue liberties in actions, and so step by step he will be carried on to every excess.

4. By committing small sins without remorse, or with affection, we contract a custom of transgressing the law, which, the more it is indulged, the stronger it will become.

5. It is certain that our nature, if left to itself, would lead us into all crimes; and we have no other way to hinder this, but by curbing its desires. Now, experience teaches us, that the more we yield to these desires, the stronger they become; the more liberty we give nature, the more unruly she grows.

6. Many venial sins are of such a nature, that they become mortal, if often repeated: such are all sins of injustice, working upon forbidden days, and the like. It is often very difficult to distinguish where the limits are, between mortal and venial sins; and therefore a person who indulges himself in these last, exposes himself to the continual danger of falling into the former. Now, "he that loveth the danger shall perish in it," Ecclus., iii. 27. A thing that is in itself only venial, very often, from the circumstances, becomes mortal.

DISPOSITION TO MORTAL SIN.

Q. How can a thing, in itself venial, become mortal, from the circumstances?

A. From different causes: *First,* If his affection who commits it be so great towards the object of a sin in itself venial, that he would be ready to offend God mortally, rather than not do it, his doing it with such a disposition is a mortal sin.

Second, If one commits a venial sin for an end mortally sinful; for example, if one should steal a little poison of small value, in order to poison his neighbour, this intention makes the stealing the poison itself a mortal sin, though he should be prevented from using it as he intended.

Third, If one commits a sin in itself venial, but which, by mistake, he believes to be mortal, it becomes a mortal sin to him.

Fourth, If a sin, in itself venial, be the occasion of great scandal,

it becomes mortal to the person who commits it, on account of its scandal.

Fifth, If a venial sin be committed out of a contempt of the divine law, this contempt makes it mortal.

WHAT ARE THE PROPER REMEDIES OF SIN?

Q. What are the proper remedies of sin?

A. There are two principal remedies for the great evil of sin; one on the part of man, which is a sincere repentance; the other on the part of God, which is the grace of Jesus Christ. These two remedies are both of absolute necessity; for it is impossible that we should be delivered from the guilt of our actual sins, without a sincere repentance; and it is impossible for us to repent as we ought, without the assistance of Divine grace; and, though we have a sincere repentance, that alone cannot deliver us from our sins, without the infusion of sanctifying grace into our souls. So that the grace of our Savior is the great remedy which alone can heal the wounds which the soul receives from sin, and wash away its guilt; and repentance on our part is a condition absolutely required, to dispose the soul for receiving that grace, and without which it is impossible that this grace should be bestowed upon us.

The Conversion of the Heart to God

CHAPTER XVII

EXPLANATION OF REPENTANCE

Q. WHAT is repentance?

A. Repentance, which is also called penance, is the sincere conversion of the heart from sin to God. To understand this, we must observe, that in sin there are two great evils, which Almighty God himself describes with astonishment in these words, "Be astonished, O ye heavens! at this—for my people have done two evils; they have forsaken me, the fountain of living water, and have digged to themselves cisterns, broken cisterns, that can hold no water," Jerem. ii. 12. In every mortal sin, then, there are these two enormous evils, to wit, the turning away from God, infinitely good, and the very fountain of goodness and life, and the embracing, in his stead, the monster sin, by the allurement of some deceitful appearance of an imaginary happiness, justly compared to a broken cistern that can hold no water, but only filth. Wherefore repentance, which is the opposite of sin, and the destroyer of sin, must have these two opposite conditions, the turning away from sin with horror, detestation, and sorrow, for having offended so great a God, and the returning back to God, to embrace him by love, and faithfully to obey his holy law.

THE PRINCIPAL PARTS OF TRUE REPENTANCE.

Q. What are the principal parts of which true repentance is composed?

A. The principal parts of true repentance are these three: *First,* A sincere regret and sorrow of heart for our having offended so good a God by sin.

Second, A firm and determined resolution of never offending him again, followed by an effectual change of life and manners.

Third, Voluntarily punishing ourselves for the sins we have committed, in order to repair the injury done to God by sin, and satisfy, in some measure, his offended justice.

EXPLANATION OF

The Sorrow of Repentance

Q. What is meant by sorrow for having offended God by sin?

A. Sorrow is a painful feeling of the mind, when any evil comes upon ourselves, or upon those we love; and, if we ourselves have been the occasion of bringing evil upon those we love, our displeasure and pain at their suffering is still the greater. When therefore we have a sincere love of God, and consider our sins as a grievous outrage and injury, by which we have offended him; and, on that account, feel a regret in our heart, a pain and displeasure in our mind; that pain, that regret, and displeasure, is the sorrow which constitutes true repentance. Hence this sorrow is founded in a sincere love of God, a hatred and a detestation of sin, as being an offence and injury to God.

Q. What are the qualities which this true sorrow of repentance ought to have?

A. Chiefly these following: *First,* It ought to be *internal,* that is, seated in the heart and mind; not a mere outward sorrow of words or other external signs, nor even a more sensible sorrow, which some tender affectionate people are very apt to have, and which shows itself in sobs and tears, but without any real change of the heart; but it ought to be in the mind and heart; *in the mind,* by a full conviction of the evil of sin, and the injury it is to so good a God; and *in the heart,* which, having a sincere love of God, feels a real pain and regret for having ever displeased him. Where this is, there true sorrow is, though there be neither sighs nor tears; but where this is not, the sighs and tears will be of no avail.

SUPERNATURAL MOTIVES WHICH OUR FAITH TEACHES.

Second, It ought to be *supernatural,* that is, rising from supernatural motives, through the grace of God. A person may be sorry for his sins; because by them he has brought disease, or loss, or disgrace upon himself. A sorrow of this kind will never find mercy with God. This

is a mere sorrow of the world; but not a sorrow according to God. Now the scripture tells us, that it is only the sorrow that is according to God, which worketh penance steadfast unto salvation; but the sorrow of the world worketh death," 2 Cor. vii. 10. The sorrow of true repentance must arise from our having offended so good a God, from our ingratitude to Jesus Christ, from the danger our sins have put us in, of being eternally separated from God whom we love, and of being eternally condemned among his enemies in hell fire, from the fear of God's judgments, and from the horror of sin, on account of its opposition to God. These are supernatural motives which our faith teaches us, and which, by the help of God's grace, excite the true sorrow of repentance in our soul.

Third, It ought to be *exceeding great;* that is, our sorrow for having lost our God and his grace by sin, ought to be greater than if we had lost all that we love in this world; because, as our sorrow for the loss of any good is always in proportion to the love and esteem we bear towards that good, seeing we are obliged to love God above all things; consequently our sorrow and regret for having lost him by sin, ought to be greater than if we had lost all things else.

Fourth, It ought to *be universal;* that is, we ought to have this sorrow for all and every one of our sins, without exception; for, if we love any one mortal sin, though we should perfectly hate all others, we can never be said to have true repentance.

Fifth, It ought to be accompanied with a firm resolution of sinning no more, and a willingness to satisfy for past sins; of which afterwards,

Sixth, It ought also to be accompanied with a firm hope, in the mercy of God, of obtaining pardon.

THE ESSENCE OF TRUE REPENTANCE.

Q. Is this sorrow absolutely necessary for true repentance?

A. It is the very essence of true repentance, as appears from innumerable testimonies of scripture. Thus David says to God, "If thou hadst desired sacrifice, I would indeed have given it; with burnt-offerings thou wilt not be delighted; a sacrifice to God is an afflicted spirit; a contrite and humbled heart, O God, thou wilt not despise," Ps. l. 18.; where we see that no outward means of appeasing the wrath of God,

even by sacrifices appointed by himself for this purpose, will find acceptance with him, unless they be accompanied with a true sincere sorrow of the heart, which humbles it, and breaks it, as it were, to pieces, and with affliction of the spirit, or regret of the mind, for having offended so good a God; but that an afflicted spirit, and contrite heart, will never be despised by him. So also the scripture says, "When thou shalt seek the Lord thy God, thou shalt find him; yet so if thou seek him with all thy heart, and with all the affliction of thy soul," Deut. iv. 29.

Again, the prophet Moses says to his people, "Now, when thou shalt be touched with the repentance of thy heart—and return to him —the Lord thy God will have mercy on thee," Deut. xxx. 1, 2, 3. So likewise Jeremiah exhorts sinners in these words to true repentance: "Gird thee with sackcloth, O daughter of my people, and sprinkle thee with ashes, make thee mourning as for an only son, a bitter lamentation," Jer. vi. 26. And God himself, by his prophet Joel, "Now, therefore," saith the Lord, "be converted to me with all your heart in fasting, and in weeping, and in mourning, and rend your hearts and not your garments, and turn to the Lord your God, for he is gracious and merciful, patient, and rich in mercy," Joel ii. 12.

Such was the true sorrow of David, which he describes in these words: There is no "health in my flesh, because of thy wrath; there is no peace for my bones, because of my sins; for my iniquities are gone over my head, and as a heavy burden are become heavy upon me —I am become miserable, and am bowed down even to the end; I walked sorrowful all the day long," Ps. xxxvii. 4. Such was the repentance of King Ezekias, when he said to God, "I will recount to thee all my years in the bitterness of my soul," Is. xxxviii. 15. Such, in fine, was the repentance of all true penitents, who found mercy with God, the Ninivites, the humble publican, St. Mary Magdalen, St. Peter, &c.

TWO KINDS OF SORROW.

Q. How many kinds of this sorrow are there?

A. It is considered as divided into two kinds, which agree in all the above-mentioned qualities, and differ only in the motives from which they arise, and in the effects they produce.

Of the supernatural motives mentioned above, some are most perfect and excellent, because founded in charity, or the pure love of God for himself alone; as when we are sorry for our sins, purely because by them we have offended so good a God, whom we love above all things, without any attention to the evils sin brings upon ourselves.

Such was the sorrow of St. Mary Magdalen, of whom our Savior says, "Many sins are forgiven her, because she has loved much." A sorrow that arises from this motive is a perfect sorrow, and is called *perfect contrition.* Others of the supernatural motives above-mentioned, are less perfect, because they include an attention to our own interest, accompanied with an initial, and less perfect love of God, considering him more as being good to us, than as infinitely good in himself. Of this kind are our fear of losing heaven, or of being condemned to hell; our fear of the judgments of God, and the like. A sorrow for sin, which arises from these motives, is therefore called *imperfect contrition* and *attrition.*

Q. How does contrition and attrition differ in their effects?

A. Perfect contrition, as it arises from a perfect love of God for himself alone, is so pleasing in his sight, that the moment a person has it, God is reconciled to him, and forgives his sins; for, as the scripture says, "charity," or the perfect love of God, "covereth a multitude of sins," 1 Pet. iv. 8.; and such was the effect it had in St. Mary Magdalen. This however, is to be so understood that such contrition does not free a person from having recourse to the sacrament of penance, where it can be had; the command of receiving that sacrament being laid upon all without exception. Attrition, on the other hand, in no case obtains of itself the remission of sin, but only disposes the soul for receiving that grace by means of the sacrament of pennance.

Q. Is this sorrow for sin, which arises from the fear of hell, or of God's judgments, or of losing heaven, a virtuous and laudable sorrow?

A. Most certainly: It is a gift of God, and therefore David prays for it: "Pierce thou my flesh," says he, "with thy fear: for I am afraid of thy judgments," Ps. cxviii. 120.; and Christ himself commands us to have this fear of God: "Be not afraid of them that kill the body, and after that have no more that they can do; but I will show you whom you shall fear; fear ye him who, after he hath killed, hath power to cast into hell: yea, I say to you, fear him." Luke xii. 4.

EXPLANATION OF

The Purpose of Not Sinning More

Q. What is meant by purpose of sinning no more?

A. It is a firm and resolute determination of the will, of carefully avoiding all sin for the time to come, and all the dangerous occasions of sin, arising from the same supernatural motives on which our sorrow for sin is grounded. In fact, this purpose and resolution is a necessary consequence of our sorrow, and an essential part of true repentance; for it is impossible sincerely to hate sin, as the greatest of all evils, and to be heartily sorry for having offended God, by being guilty of it, without being also firmly resolved to fly from that monster for the future, and to use every necessary means for avoiding it.

THE RENEWAL OF GOD'S FRIENDSHIP.

Q. What are the effects of this sincere purpose of amendment?

A. A total change of our whole behavior; "a putting off, according to our former conversation, the old man; and a being renewed," not only "in the spirit of our mind," but also "putting on the new man, who, according to God, is created in justice, and holiness, and truth," Ephes. iv. 22.; or as the same Apostle expresses it more particularly, "Now, put you also all away, anger, indignation, malice, blasphemy, filthy speech out of your mouth; lie not one to another, stripping yourselves of the old man with his deeds—Put ye on, therefore, as the elect of God, holy and beloved, the bowels of mercy and benignity, humility, modesty, patience—but above all things have charity, which is the bond of perfection," Coloss. iii. 8. So that true repentance changes the whole man, his sentiments, his affections, his behavior; makes him love what he did not love before, to wit, God and his holy law; and makes him hate what he loved before, to wit, his sinful pleasures and employments. And this is the great favor, which Almighty God promises to bestow upon his people by the prophet Ezekiel, saying, "I will give them one heart, and will put a new spirit in their bowels; and I will take away the stony heart out of their flesh,

and will give them a heart of flesh, that they may walk in my commandments, and keep my judgments, and do them; and that they may be my people, and I may be their God,'' Ezek. xi. 19.

Q. Is this conversion and change of life strictly required of true penitents?

A. Nothing is more strictly inculcated throughout the whole scripture, as a necessary condition of being reconciled with God. Thus, "As I live, saith the Lord God, I desire not the death of the wicked, but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways; and why will you die, O house of Israel?'' Ezek. xxxiii. 11. And to show wherein this turning consists, he says, "Cast away from you all transgressions, by which you have transgressed and make to yourselves a new heart and a new spirit, and why will you die, O house of Israel?'' Ezek. xviii. 31. "When you stretch forth your hands, I will turn away my eyes from you,'' says God to sinners, "and when you multiply prayer, I will not hear, for your hands are full of blood;'' that is, you are hateful to me by reason of your sins.

THE POWER OF GRACE.

But what must be done to find favor? He immediately adds, "Wash yourselves, be clean, take away the evil of your devices from my eyes; cease to do perversely, learn to do well, seek judgment, relieve the oppressed, judge for the fatherless, defend the widow, and then come and accuse me, saith the Lord. If your sins be as scarlet, they shall be made white as snow; and if they be red as crimson, they shall be white as wool,'' Is. i. 15. "Seek the Lord,'' says the same holy prophet, "while he may be found; call upon him while he is near. Let the wicked man forsake his way, and the unjust man his thoughts, and let him return to the Lord, and he will have mercy upon him; and to our God, for he is bountiful to forgive,'' Is. lv. 6. And no wonder that this conversion should be so strictly enjoined; for how can we expect that God should be reconciled with us, if we still go on to offend him? That is what we would not do ourselves to one that injures us. Hence we find, that all true penitents were remarkable for the great change of their lives; David, St. Paul, St. Mary Magdalen, Zachæus, and others.

Q. But, considering the weakness of human nature, the strength of evil habits, and the violence of temptation, how is it possible for one to be thus thoroughly changed all at once? Such a perfect change is the work of years?

A. This perfect conversion to God is no doubt the effect of the grace of God, more than the work of man; and Almighty God has not been wanting to give the world examples of the power of his grace, in giving some sinners all at once a perfect conversion of the whole man, as in those last mentioned. But this is not the ordinary course of his divine providence. A change of the heart, a firm and determined resolution of the will never more to offend God, is absolutely and essentially required in true repentance. This resolution, though it greatly fortifies the superior will against all passions, evil habits and temptations, yet it does not entirely, and at once, destroy them, and, therefore, does not give the sinner an absolute security against all relapses into sin, which, indeed, we can never have in this life; but this resolution of amendment, if it be sincere, must work an effectual change, at least in the following particulars: *First*, In avoiding, with the utmost care, all dangerous occasions of sin; for, if he expose himself to the danger, that clearly shows he has no sincere resolution to avoid the sin, seeing the word of God assures us, that "he that loves the danger shall perish in it."

Second, In being most attentive to resist all temptations, especially at the beginning; for, if he willingly entertain, and dally with the temptation, it is evident that his horror for the sin is not what it should be.

Third, In using the proper remedies, especially such as are prescribed by his spiritual director, for breaking his passions, and destroying his bad habits; because, if he be sincere in desiring the end, he must be assiduous in using the means.

Fourth, In being most earnest in the duties of prayer, spiritual reading, assisting at Mass, frequenting worthily the sacraments, and the like; as these are the most assured help to avoid sin, and fortify the soul against it. Whereas a penitent sinner is assiduous in these particulars his conversion is real, and there is no fear, if he persevere, but he will avoid falling back to his sins, and, in time, get the perfect victory over them; but, if he be negligent in these things, and

take little or no more care to avoid sin than he did before, his conversion is but a pretence, and by no means such as will find favor with God.

Explanation on Doing Penance for Sin

Q. What is meant by doing penance for sin?

A. Voluntarily punishing ourselves, in order to satisfy the justice of God for the offences committed against him.

Q. Does sin of its own nature require to be punished, or its punishment inflicted only as a warning to others, and for the correction of the guilty themselves?

A. Some people, of free-thinking principles, in these modern times, seem much inclined to suppose, that sin requires little or no punishment in itself, and that the principal, if not the only design of punishing, is to correct the guilty, and be a warning to others. But the whole conduct the Divine Providence, as well as the feelings of our own heart, manifestly show, that sin, of its own nature, essentially requires to be punished, and that wherever the guilt of sin is found, the justice of God acquires a full and perfect right to punish the offender. *First,* When great numbers of the angels fell into sin, the justice of God pursued them with immediate punishment, and condemned them to hell-fire which was prepared for that purpose. This was not for their correction, but for their eternal destruction; neither was it a warning to others, for there were no others to be warned by it, the good angels, by their allegiance being then confirmed in eternal happiness. So severe a punishment, from a God of infinite goodness clearly shows that the guilt of their crime most justly and necessarily required it.

Second, The punishment inflicted on mankind for the sin of our first parents, in being deprived of original justice, shows the same truth beyond reply; this punishment was not for the correction, but for the destruction of the whole race of Adam, which would have effectually followed, if the goodness of God had not provided a remedy; neither was it for warning, for there were no others to be warned by it, all were already involved.

Third, The eternal torments of hell inflicted upon all impenitent sinners, no less clearly show the same thing.

Fourth, The holy scripture every where speaks of the punishment inflicted by God on sinners, as being what their sins necessarily deserve from God's justice, without the smallest hint of its being sent for correction or warning, though this no doubt, is also commonly intended in the punishments of this life. Nay, in some places, it is said, that certain more enormous sins cry to heaven for vengeance, and that justice absolutely demands they should be punished. Correction and warning, therefore are but necessary causes of punishment, but the essential source of punishment is the malignity and guilt of sin, which necessarily deserves and demands it; and justice absolutely requires this satisfaction by the punishment of the guilty.

Fifth, As God is a being of infinite justice, it is impossible He should always, and on every occasion, punish sin wherever he finds it, even with temporal punishments, and much more with eternal torments, if sin, of its own nature did not justly require it, because in numberless instances, especially in the eternal punishment, his doing so could neither serve for correction nor warning; and, as he is a being of infinite goodness, it is impossible he should take pleasure in the torments and sufferings of his creatures, if the order of justice did not absolutely require it. Yet we find it frequently declared in scripture, that it is the fixed rule of his justice to render to every one according to his works, rewards for doing good, and punishment for sin; sin is every where held forth as the primary cause of all our sufferings, both in this life and in the next.

SIN NEVER GOES UNPUNISHED.

Q. Is it a rule of God's justice never to let sin go unpunished?

A. It is, as appears from the following declarations of holy writ: "I feared all my works," said Job, "knowing that thou didst not spare the offender," Job ix. 28. And again, "Far from God be wickedness, and iniquity from the Almighty; for he will render to a man his work, and according to the ways of every one he will reward him," Job xxxiv. 10. "God hath spoken once; these two things have I heard, that power belongeth to God, and mercy to thee O Lord! for thou

wilt render to every man according to works,'' Psal. lxi. 12. ''I am the Lord,'' says the great God himself ''that search the heart and prove the reins; who give to every one according to his way, and according to the fruit of his devices,'' Jer. xvii. 10. ''For God is great in counsel, and incomprehensible in thought, whose eyes are open upon all the ways of the children of Adam, to render unto every one according to his ways, and according to the fruit of his devices,'' Jer. xxxii. 19.

Christ himself assures us, that the Son of Man shall come in the glory of his Father with his angels and then he will render to every man according to his works,'' Matth. xvi. 27. ''For we must all appear before the judgment-seat of Christ, that every one may receive the proper things of the body, according as he hath done, whether it be good or evil, 2 Cor. v. 10. And St. Paul, addressing himself, in particular, to sinners, on this subject, says, ''According to thy hardness, and impenitent heart, thou treasurest up to thyself wrath, against the day of wrath, and revelation of the just judgment of God, who will render to every man according to his works. To them, indeed, who according to patience in good works, seek glory and honour, and incorruption, (he will render) eternal life; but to them that are contentious, and who obey not the truth but give credit to iniquity, wrath and indignation. Tribulation and anguish upon every soul of man that worketh evil—but glory, honor, and peace, to every one that worketh good,'' Rom. ii. 5.

PUNISHMENT OF SIN IN THIS LIFE.

Q. How does it appear that the sufferings of this life are in punishment of sin?

A. This also is every where taught throughout the holy scripture; thus ''justice exalteth a nation, but sin maketh nations miserable,'' Prov. xiv. 34; and when our Savior cured the sick man at the pool of Bethsaida, he said to him, ''Behold thou art made whole; sin no more, lest some worse thing happen to thee,'' John v. 14. So also the wise man, speaking of the miseries of this life, says ''Such things happen to all flesh, from man even to beast, and upon sinners are sevenfold more. Moreover, death and bloodshed, strife and sword, op-

pressions, famine, and affliction, and scourges, all these things are created for the wicked," Ecclus. xl. 8. Besides, we find that all the dreadful instances of God's justice in sending extraordinary sufferings upon men, are declared in scripture to be the just fruits of their sins: Such as the deluge, the destruction of Sodom, the plague, famine and war so often sent upon his people, untimely death of particulars, loss of children, and the like; and, lastly, that God often threatens sinners with all these, and other such temporal miseries, in punishment of their sins. Not that the punishing of sin is the only reason why God sends these temporal miseries upon his creatures: in this life, mercy is always mixed with justice; and, for the most part, has in view the correction, improvement and warning of our souls, along with the punishment of the sin; but that sin is the radical source from which all these miseries flow.

Q. What do we learn from these truths?

A. We learn, *First,* That it is a fixed rule of God's justice, that every sin must be punished.

Second, That the final punishment of sin will be in the next world.

Third, That the punishments sent on sin in this life are always mixed with the views of mercy, either for a warning to others, or to move the sinner himself to repentance, that by means of true repentance, he may be delivered from the eternal punishment due to his sins.

Q. Whence arises the obligation of our punishing ourselves for our sins? and how comes this to be a part of true repentance?

A. By the appointment and express command of God, who has laid down our doing penance for our sins, as a necessary part of true repentance, and requires at least the sincere will to do it, as a condition of obtaining pardon.

Q. How does this appear from holy scripture?

A. From the following testimonies: *First,* "Gird yourselves with hair-cloth, lament and howl, for the fierce anger of the Lord is not turned away from us—wash thy heart from wickedness, O Jerusalem! that thou mayest be saved," Jer. iv. 8. 14. "Gird thyself with sackcloth, O daughter of my people! and sprinkle thee with ashes: make thee mourning as for an only son a bitter lamentation," Jer. vi. 26. "Be converted, and do penance for all your iniquities, and iniquity shall not be your ruin," Ezek. xviii. 30. "Now therefore, saith the Lord,

be converted to me with all your heart, in fasting, and in weeping, and in mourning,'' Joel ii. 12. In all which texts, we see that the doing penitential works is joined with the other conditions of true repentance, as necessary to avert the anger of God, and find mercy with him.

Second, When all the people went out to St. John Baptist, to be baptized by him, he said, ''Ye offspring of vipers who hath shown you to flee from the wrath to come?'' And immediately teaching them the means to avoid the wrath, he adds, ''Bring forth, therefore, fruits worthy of penance,'' Luke iii. 8. St. Paul also declares, that the great subject of his preaching to the Jews was, ''that they should do penance, and turn to God, doing works worthy of penance,'' Acts xxvi. 20.

WORKS OR FRUITS WORTHY OF PENANCE.

Now, by doing works worthy of penance, cannot be meant the ''*not committing sin;*'' for this is not doing any work at all, but only the abstinence from evil work; neither can it mean the doing ''*works of virtue and piety,*'' as such; for to this we are obliged, whether we have even been sinners or not. By ''*works or fruits worthy of penance,*'' then, can only be understood the doing works of virtue and piety out of a penitential spirit, and with a view of punishing ourselves for past sins; and the doing such good works, especially as are most contrary to our self-love, with the same intention. And hence, when the people asked the Baptist, ''What then shall we do?'' he recommended to them one of the principal penitential works, to wit, almsgiving, and mercy to others: ''He that hath two coats (says he) let him give to him that hath none, and he that hath meat, let him do in like manner,'' Luke iii. 11.

Third, Our blessed Savior, when he entered upon his public life, began to ''preach and to say, ''Do penance, for the kingdom of heaven is at hand,'' Matth. iv. 17. And to show the necessity of doing so, he says in another place, ''Except ye do penance, you shall all likewise perish,'' Luke xiii. 5. In like manner, when the Jews, who were converted at St. Peter's first sermon, asked, ''Men and brethren, what shall we do?'' Though the scripture expressly observes, that ''they had compunction in their hearts;'' yet St. Peter answered, ''Do penance, and be baptized for the remission of your sins,'' Acts ii. 37, 38.

Which shows that the compunction or sorrow of the heart alone, is not sufficient, and that doing penance is also required.

St. Paul, also, in his famous sermon at the great council of Athens, says, "God now declareth to men, that all should everywhere do penance," Acts xvii. 30. It is true, that in all these texts different translators, instead of *do penance,* translate it *repent,* meaning by that, the sorrow of the heart alone, without any outward penitential works. But we must observe, that the Christian world, in all former ages, understood these passages as commanding the *doing penance;* so that this translation is a novelty; besides, it is manifest, from other parts of scripture, that the repentance which Christ requires, is a sorrow of the heart, accompanied with the penitential works painful to self-love.

Thus Christ himself condemns the people of Corozaim and Bethsaida, for not "doing penance, sitting in sackcloth and ashes," after the works he had done among them, as the people of Tyre and Sidon would have done, if they had received the like favors, Luke x. 13. And he lays it down as an essential condition of our belonging to him, that we "deny ourselves, and take up our cross and follow him," Matth. xvi. 24. Finally, that the doing penance is the true sense of the above texts, appears beyond all contradiction, from the examples both of saints and sinners, who are recorded in the scripture to be most assiduous in performing that duty.

"GOD NOW DECLARETH TO MEN, THAT ALL SHOULD EVERYWHERE DO PENANCE."

Q. What examples have we of this in the scripture?

A. St. Paul, as we have just seen, affirmed, in his sermon at Athens, that "God now declareth to men, that all should everywhere do penance;" where, by saying *all* and *everywhere,* he shows, that none are excepted; the just as well as the sinners being obliged to it; sinners, as a necessary part of that repentance, by which they move God to mercy, and avert his just anger; and the just, as a satisfaction to God for their former sins, which his mercy has pardoned; those that have sinned, in punishment of their past sins; and those who have lived in innocence, as the best preservative of that treasure, and the most effectual means to obtain great favors from God.

Hence we find the most striking examples of each in scripture; and,

First, Of sinners. Of Achab king of Israel it is said, "there was not such another as Achab, who was sold to do evil in the sight of the Lord," 3 Kings xxi. 25.; therefore God, at last, sent the prophet Elias to him, to denounce the most dreadful punishments which he had decreed to send upon him: "And when Achab had heard these words, he rent his garments, and put hair-cloth upon his flesh, and fasted, and slept in sackcloth, and walked with his head cast down." See here the penitential life he led, which so moved the compassion and mercy of the Almighty, that he said to Elias with a kind of surprise and pleasure, "Hast thou not seen Achab humbled before me? therefore because he has humbled himself for my sake, I will not bring the evil in his days," 3 Kings xxi. 27.

CORPORAL PUNISHMENT IN THIS LIFE DUE TO SIN.

King Manasses, in punishment of his sins, was overcome by the Babylonians, and they took him and carried him bound with fetters and chains to Babylon. "And after that he was in distress, he prayed to the Lord his God, and did penance exceedingly before the God of his Fathers; and he entreated him and besought him earnestly; and he heard his prayer, and brought him again to Jerusalem into his kingdom," 2 Chron. xxxiii. 12. The wickedness of the people of Ninive was so great, that God was resolved to destroy it; and he sent his prophet Jonas to preach, "Yet forty days, and Ninive shall be destroyed."

"And the men of Ninive proclaimed a fast, and put on sackcloth, from the greatest to the least—and the king cast away his robe from him, and was clothed in sackcloth, and sat in ashes—and God saw their works, that they were turned from their evil way; and God had mercy with regard to the evil which he had said that he would do them, and he did it not," Jonas iii. 4. From this example of the Ninivites our Savior takes occasion to inculcate the necessity of doing penance in the strongest terms, "The men of Ninive," says he, "shall rise in judgment with this generation, and shall condemn it; because they did penance at the preaching of Jonas; and, behold, a greater than Jonas is here," Matth. xii. 41.

Second, Of saints and holy people who had been sinners. David, after his repentance for his unhappy fall, even though he knew his sin was pardoned, yet led a most penitential life, which he thus describes, "I am poor and needy, and my heart is troubled within me. I am taken away like the shadow when it declineth; and I am shaken off as locusts: My knees, are weakened through fasting," Psal. cviii. 22. My bones are grown dry like fuel for the fire; I am smitten as grass, and my heart is withered, because I forgot to eat my bread; through the voice of my groaning, my bone hath cleaved to my flesh—I have watched and am become as a sparrow, all alone upon the house top—for I did eat ashes like bread, and mingled my drink with weeping; because of thy anger and indignation," Psal. ci. 4.

St. Paul had been a persecutor of the Church of Christ; but when he was perfectly reconciled to Christ, and made an Apostle, his constant preaching to the Jews was the necessity of doing penance; now, to understand that the penance he preached was not a mere sorrow of the heart alone, but such a sorrow as manifested itself by doing works worthy of penance, see his own example; though he was a chosen vessel, an Apostle, a friend of Christ, that had been taken up to the third heaven, yet he says, "I chastise my body, and bring it into subjection; lest, perhaps, when I have preached to others, I myself should become a castaway," 1 Cor. ix. 27. St. Paul! the chosen vessel! is afraid of losing his soul! and, as a necessary means to prevent that, "chastises his body, and brings it into subjection!" Can any thing more incontestably show the necessity of doing penance? and that a repentance which brought forth such fruits of penance was the repentance so constantly inculcated by this apostle?

Third, Of those who had preserved their innocence, at least from mortal sin, Job, an upright man, and one who feared God, and avoided evil, yet says of himself to God, "I have spoken unwisely—therefore I reprehend myself, and do penance in dust and ashes," Job xlii. 3, 6.

Judith, a most holy woman who was "greatly renowned among all, because she feared the Lord very much, neither was there any one that spoke an ill word of her," Judith viii. 3.; yet, after her husband's death, led a most penitential life, for "she made herself a private chamber in the upper part of her house, in which she abode, shut up with her maids; and she wore hair-cloth upon her loins, and fasted all the days of her

life, except the Sabbaths and new moons, and the feasts of the house of Israel,'' verse 5.

Daniel, a most holy young man, and a prophet, describes his penitential works thus: ''I set my face to the Lord my God, to pray and make supplication, with fasting and sackcloth and ashes,'' Dan. ix. 3.; and again, ''In those days I Daniel mourned the days of three weeks, I ate no pleasant bread, and neither flesh nor wine entered into my mouth, neither was I anointed with ointment till the days of three weeks were accomplished,'' Dan. x. 2. St. John Baptist, though sanctified in his mother's womb, led a most austere and penitential life in the wilderness. And Anna, the prophetess, is praised in scripture, because she ''departed not from the temple by fastings and prayers serving night and day,'' Luke ii. 37.

Finally, we frequently read in the Acts and Epistles of the Apostles, of their fastings and watchings. Now, what could induce so many, both saints and sinners, to employ themselves so much in doing a thing so contrary to flesh and blood, so disagreeable to our natural inclinations, so destructive to self-love, as all the penitential works here recited most certainly are, but the full conviction that all sins, great and small, must be punished, that the justice of God would let none go unpunished, and that he required of all, as a part of true repentance, that we should co-operate with his divine justice in punishing ourselves?

SUFFERINGS OF JESUS CHRIST FOR THE SINS OF MEN.

Q. But is it not injurious to the infinite satisfaction paid by Jesus Christ to the divine justice for our sins, to say that we are still obliged to do penance for them? Are not his sufferings more than sufficient to satisfy for the whole world?

A. The reply to this is,

First, That Jesus Christ and his holy Apostle St. Paul, did not think it injurious to the satisfaction paid by him for our sins, when they so strongly inculcated the necessity of our doing penance in their preachings, and when St. Paul confirmed it by his example.

Second, Jesus Christ not only suffered in the flesh for our sins, but he was also oppressed in the garden with the most dreadful sorrow that

ever entered into the heart of man, on seeing the sins of the whole world laid upon himself, and from the clear knowledge he had of their enormity, and the greatness of the offence done to God by them: He also shed streams of tears on our account, and poured forth most fervent prayers to obtain mercy for us. Now, this sorrow, these tears, and these prayers of Jesus Christ, were of no less infinite value than his bodily sufferings, and sufficient to cancel the sins of ten thousand worlds. Shall we, therefore, say that no more sorrow, tears, nor prayers are required from us? or that it is injurious to the infinite merits of his sorrow and tears, and of the prayers which he offered up for our sins, to say that we are still obliged to be sorrowful, to weep, or to pray for them?

Third, The sorrow, tears, prayers and sufferings of Christ are, doubtless, of infinite merit before his eternal Father, and the most superabundant satisfaction to the divine justice for the sins of men; but, to operate their effect in us, they must be applied to our souls, and this is only done efficaciously when we perform the conditions Christ demands for this end; for Christ "is become the cause of eternal salvation to all that obey him," Heb. v. 9, and to none else; for those "who obey not the gospel of our Lord Jesus Christ, shall suffer eternal punishment in destruction," 2 Thess. i. 8. As all agree that notwithstanding the sorrow, tears, and prayers of Christ, we are strictly obliged to be sorrowful, and to pray for our sins, as a condition required for applying the merits of the sorrow and prayers of Christ to our souls, and that we do so, without the least injury to his sorrow and prayers; so all the above testimonies and examples of holy writ clearly prove, that notwithstanding all his sufferings for our sins, we are still strictly obliged, by his command, to suffer for them, by punishing ourselves, as a condition required for getting the merits of his sufferings applied to us, and that without the least prejudice to the infinite satisfaction paid by his sufferings.

Fourth, If we consider the matter properly, we shall see that, instead of injuring the satisfaction of Christ, we highly honor it by doing penance for our sins. For, suppose a man to be owing a sum of money which he was utterly unable to pay, and that, therefore, his surety being pursued by the creditor, was obliged to pay the whole, would it not be most ungrateful, if the debtor should leave his surety in the lurch entirely, and refuse to pay him, at least as far as he could? And would it not be highly becoming, as well as strict justice in the debtor, and, at

the same time, show the grateful sense he had of his obligation to his surety, that he be careful to repay him, at least, as far as he is able?

This is just our case, and the application is obvious; especially as we have seen, that our Divine Surety expressly requires this of us. If Jesus Christ, the innocent, the holy Lamb of God, suffered so much for the sins of others, does not every motive of decency, gratitude, and justice demand that the guilty sinners should suffer something themselves? Hence we find, that eternal life is promised only on condition that we suffer with our innocent Surety; we are "heirs, indeed, of God, and joint heirs with Christ; yet so if we suffer with him, that we may be also glorified with him," Rom. viii. 17: "a faithful saying: for, if we be dead with him that we shall live also with him; if we suffer we shall also reign with him," 2 Tim. 11. And St. Peter assures us, that "Christ also suffered for us, leaving an example that we should follow his steps," 1 Pet. ii. 21.; which manifestly shows, that among the many other views Christ had in suffering, one expressly was, to encourage us, by his example, *to follow his steps,* by voluntary sufferings for our sins. So that by doing penance for our sins, we truly honor the sufferings of Christ in the way in which he requires we should honor them; and hence the scripture says, "The dead that are in hell, whose spirit is taken away from their bowels, shall not give glory and justice to the Lord; but the soul which is sorrowful, for the greatness of the evil she hath done, and goeth bowed down and feeble; and the eyes that fail, and the hungry soul, giveth glory and justice to thee, O Lord," Baruch ii. 17.

"MANY ARE CALLED BUT FEW ARE CHOSEN;"

Q. If it be so absolutely necessary to do penance for our sins, and to imitate the sufferings of Jesus Christ, who shall be saved? for do we not see wickedness and vice everywhere reign, and penitential works in a manner banished from among us? Does not self-love every where prevail, and every one study nothing but their own interest, ease, pleasure, and convenience? Nay, have not the generality of mankind even a settled aversion to penance? And do not even those who acknowledge and believe the obligation of it in theory, commonly strive all they can to avoid it in practice?

A. In answer to all this, it can only be said, that these too true observations are the most convincing proof of that dreadful sentence of Jesus

Christ, that "many are called but few are chosen;" and that "many walk in the broad road that leads to destruction, and few in the narrow path that leads to eternal life."

Q. What advantage, then, have we from the infinite satisfaction paid by Jesus Christ for our sins, if we be still obliged to do penance for them?

A. Immense and admirable are the advantages we receive from the satisfaction of Christ: for, *First,* It is through the merits of his sufferings *alone* that any penitential works we do can be acceptable to God; for if our penitential works were separated from the merits of Christ, they would be good for nothing, neither of value before God, nor of any profit to our souls; but being united to the merits of Christ, they acquire a supernatural value and dignity, which makes them available to our salvation; so that the satisfaction paid by Christ, sanctifies our sufferings, gives them a supernatural lustre, and raises them to a great value before God, through which they are accepted by the Divine justice as a satisfaction on our part for our sins; just as the sorrow, tears, and prayers of Christ sanctify these actions in us, and make them agreeable to God; but, without his sufferings, this could never possibly have been the case, nor could we have found any acceptance with God, though we had suffered all the torments of hell for all eternity.

Second, It is the satisfaction of Christ *alone* that delivers us from the eternal punishment due to our sins, changing it into the small temporal punishment which he demands from us; for, without him, nothing we ever could do, or suffer, could possibly have delivered us from these never-ending torments.

Third, In the sacrament of baptism, Almighty God, with the most unbounded mercy, applies the merits of Christ to our souls without all restriction, and accepts of his satisfaction in its full extent so as to deliver us at once from all our sins, both original and actual, and from all the punishment due to them; makes us his adopted children, and gives us a full right and title to his eternal kingdom. So that, though a person has been guilty of ever so many sins before baptism, yet if, after receiving this sacrament worthily, he should immediately die, nothing could hinder him from the immediate possession of eternal bliss. Here the divine justice gives up all its claim against the offender himself; being perfectly satisfied with the satisfaction of Christ, so fully applied

for that purpose; here the infinite merits of Christ have their full effect; and here the mercy of God appears in all its lustre.

Q. Why does not God treat sinners in the same manner when they repent of the sins committed after baptism?

A. It does not belong to us to inquire into the reasons of the divine conduct; our great care should be to be satisfied with, and adore what he has done; and all the testimonies which we have seen above prove, beyond reply, that it is his will to treat us in a different manner for the sins we commit after baptism, than for those before it. Yet a little reflection will show us, that his conduct in this is most reasonable, and that both justice and mercy concur to require it. With regard to justice, we must observe, that, when we are first received into his favor by baptism, for the sake and in honor of the infinite merits of Jesus Christ, he treats us with unlimited mercy. Justice with regard to the offender, seems to forget its own rights entirely; for all that he requires of us, to entitle us to such amazing mercy, is to believe in Jesus Christ, and be sorry for having offended him, with a solemn promise of being faithful to him for the future; and even this faith, repentance, and promise, he does not actually require from us when we are baptized in our infancy, but is content with the promise made in our name.

If, notwithstanding all this goodness, we should afterwards return to sin, and break this solemn vow we made, this contains such a contempt of God, after having experienced so much favor, such a horrid malice, after having full knowledge of the evil and such unparalleled ingratitude, after having received such inestimable benefits from his bounteous mercy, that in all justice, the sinner deserves the most rigorous punishment; and it would be unreasonable, and, in some degree, even unjust, to receive him again into the possession of the same glorious privileges, upon the same easy terms as before; and, therefore, the divine justice here resumes all its rights against the sinner, and absolutely requires he should now suffer in his own person. Even among ourselves, we see this is what common sense dictates to us.

If, on receiving any great injury, we should cheerfully forgive our enemy, be heartily reconciled to him, and do him good offices, without requiring any other satisfaction than his asking pardon, and promising amendment; yet, if this person should repeat the same, or other greater injuries, would we receive him into our friendship on the same easy

terms? Hence the Council of Trent says, "The fruits of the sacrament of penance are different from those of baptism; for by baptism we put on Christ, and become in him altogether a new creature, receiving the full and entire remission of all our sins; but (if we lose this happy state by sin) we can by no means acquire the same newness and integrity by the sacrament of penance, without great weeping and labors upon our part, the divine justice so requiring it." Sess. xiv. cap. 2.

THE MERCY OF GOD IN ITS STRONGEST LIGHT.

Q. But does not this seem to exclude mercy entirely?

A. By no means; the mercy of God, even here, appears in the strongest light. For, considering the dreadful evil of sin, when committed after baptism, a sinner, by committing it, forfeits all title to mercy, and God could, without the least injustice, condemn him to the eternal punishment his sins deserve, treating him with the same rigor of justice with which he treated the fallen angels. It is therefore the effect of infinite mercy in God to be willing to receive us again into favor on any terms; and it is through the infinite merits of Christ alone that he is moved to do so.

In baptism he forgets his justice with respect to the sinner, and applies to us the infinite effects of mercy alone; but when, after so much goodness from Him, we return to our sin, and by so doing render ourselves altogether unworthy of any mercy, he alters his conduct towards us; He is still willing, through the merits of Christ, to receive us into mercy, but it is upon condition that we endeavor to satisfy his justice also. He treated the fallen angels with the most rigorous justice, without mercy, without regard to the interests of his justice; but, in being reconciled to us for sins committed after baptism, he positively requires that justice and mercy should go together, and be no more separated.

Through the merits of Christ, on our sincere repentance, he grants us mercy, he forgives us our sins, and the eternal punishment due to them; but he absolutely demands, that, by penitential works, we punish ourselves for our shocking ingratitude, and satisfy the divine justice for the abuse of his mercy. So that the effect of mercy here is not to free us entirely from the punishment, as in baptism, but to change the eternal punishment which we deserve, and which we cannot undergo but

to our utter destruction, into a temporal punishment which we can perform, and the performance of which is attended with the greatest advantages to the soul.

What still further shows how much it is the effect of the greatest mercy itself to require the doing penance from us, is this, that, "it is a fearful thing to fall into the hands of the living God," Heb. x. 31, even in regard to temporal punishments; as appears from the many examples in scripture of the severity with which his justice punishes sinners in this life, even for sins which to us would seem but small. Almighty God, in commanding us to do penance, remits, in a manner, his own right to punish us, and puts it in our own hands, accepting of small things done willingly of ourselves, in place of much more severe chastisements which we would have to suffer, if afflicted by his divine justice.

What were all the penances done by Achab and the Ninivites in comparison to what God had decreed to inflict upon them himself? and yet, because they punished themselves by these small afflictions, he remitted the greater. Besides all this, the great design of the divine mercy, in pardoning sinners, is doubtless to procure their salvation. Pardoning past sins would not effectually procure this, if proper care were not taken to prevent the sinner from falling back to sin again.

Seeing, therefore, that all the unmerited mercies bestowed on him in baptism were not sufficient for this purpose, there is a necessity of taking a more severe method after this, in order to secure his perseverance; and this is done by laying him under the necessity of doing penance for his past sins, which, on many accounts, is the most powerful means to fortify him against relapsing!

ADVANTAGE OF DOING PENANCE.

Q. What are the advantages that doing penance brings to the soul?

A. *It makes us sensible of the grievousness of our sins.* Our great misfortune is, that we have not a just notion of sin; we all think too lightly of it; and, if we had nothing to suffer for it in this world, we would be apt to lose all horror of it entirely, and consequently would take no care to avoid it; but, when we see that Almighty God absolutely requires that we should do penance for sin, and that there is no remis-

sion of the guilt of sin without a sincere and efficacious resolution to do penance for it, this opens our eyes, lets us see there is something more dreadful in sin than we imagined, puts us in mind experimentally of what we have to expect in the next life, since a good and just God requires sin to be strictly punished here, and consequently makes us more cautious and careful to avoid it.

The very pain of doing penitential works is a great check to our proneness to sin, and experience teaches, that those who diligently punish themselves for the faults they commit, find in this a great and powerful help to amendment.

A great number of the penitential works strike directly at the very roots of our sins, and weaken and extirpate those inordinate affections, and vicious inclinations from which our sins chiefly proceed.

Many of them also tend to destroy the bad habits of sin which we have contracted, by obliging us to the practice of the contrary virtues.

They powerfully oppose the wrath of God enkindled by our sins, and by showing the fervor and sincerity of our repentance, more perhaps than any other thing we can do; they move him to be liberal in his graces to us, to enable us effectually to preserve our innocence, and make progress in solid virtue.

Q. What is the conclusion to be drawn from all these truths?

A. It is comprehended in these following particulars: *First,* That the doing penance for our sins is a necessary part of true repentance.

Second, That by sin we contract a heavy debt of punishment due to the divine justice, both temporal and eternal.

Third, That our repentance for our sins is not sincere, neither will it obtain the remission of the guilt of sin, nor of the eternal punishment due to it, unless it be accompanied with a sincere will and resolution to discharge the debt of temporal punishment by doing penance.

Fourth, That, therefore, this debt of temporal punishment remains due, even though the guilt of sin and its eternal punishment, be remitted.

Fifth, That, as justice absolutely demands this debt from sinners, it must be paid, either by voluntary penance inflicted on ourselves, or by more severe sufferings sent by God, and received by us in a penitential spirit.

Sixth, That, if a person should die in the grace of God, but before

his debt be discharged, he will be sentenced to purgatory, where he shall remain till he has paid the full penalty.

Seventh, That, as no man can know the full amount of this debt, and is perhaps daily increasing it by his daily venial sins and imperfections, it is therefore the greatest Christian wisdom to endeavor constantly to discharge some part of it, by leading a daily penitential life of self-denial and mortification, according to what our Savior enjoins us, saying, "Be at agreement with thy adversary quickly, whilst thou art in the way with him, lest, perhaps, the adversary deliver thee to the judge, and the judge, deliver thee to the officer, and thou be cast into prison. Amen, I say to thee, thou shalt not go from thence till thou pay the last farthing," Math. v. 25. The present life is the way, the divine justice our adversary, God the judge, purgatory the prison. And to the same purpose the Church of Christ, in one of her greatest and most important general councils, declares, that, "The whole life of a Christian ought to be a perpetual penance." Council of Trent, Sess. xiv.

Instructions on the Spirit of Penance

Q. What is meant by the spirit of penance?

A. The spirit of penance is nothing else but that sincere sorrow and contrition for our sins, the necessity of which we have seen above; it is that "sorrow, according to God, which worketh penance, steadfast unto salvation," 2 Cor. vii. 10. The effects which this sorrow worketh in the soul, arise from the various lights which it brings to the soul, in the view of which it excites the sinner to the exercise of those penitential works which contribute most powerfully to secure his eternal salvation. *First,* The true spirit of penance shows the sinner, in their true colors, the multitude and grievousness of his sins, excites a horror and detestation of them, and makes him willing to undergo any sufferings as a just punishment for them. In this view the spirit of penance is a spirit of justice, condemning the criminal to condign punishment.

Second, It shows the sinner the greatness of the injury done to the

great God of heaven by sin, fills him with grief and sorrow for having so often and so grievously offended and dishonored so good a God, excites in him a sincere desire of repairing the honor of God to the best of his power, and for this purpose makes him cheerfully condemn himself to works of humiliation and penance. In this light, the spirit of penance is a spirit of restitution and satisfaction, by which the honor of God injured by sin is repaired.

Third, It convinces the sinner that his own flesh, that is, his unmortified passions and affections, are his greatest enemies, as well as the declared enemies of God having so often dragged him into sin, and put him in danger of eternal damnation; it therefore excites in his soul a just hatred against these his mortal enemies, by which he rigorously *chastises his body, and brings it into subjection,* both as a just punishment for past offenses, and to prevent its betraying him again, *lest he should at last become a cast-away.* So the spirit of penance is a spirit of hatred and revenge against our self-love in all its branches.

Fourth, It gives the sinner a just sense of all the sufferings of Jesus Christ, and of the infinite obligations we have toward him; shows him the horrid ingratitude of renewing these sufferings by sin, and excites in his soul a tender compassion and ardent love of Jesus Christ, a sincere sorrow for having been the guilty cause of so much torment to him, and an earnest desire of resembling him and bearing the cross along with him; in consequence of this, it makes him cheerfully condemn himself to works of penance, that he may honor the sufferings and follow the example of his beloved Master. In this view the spirit of penance is a spirit of compassion and love of Jesus Christ, and of conformity to his holy example.

"BY THEIR FRUITS YE SHALL KNOW THEM."

Q. What are the signs by which we may know if we have the true spirit of penance?

A. "By their fruits ye shall know them." The surest signs that this holy spirit resides in the soul, are the effects it produces. These we have in a great measure seen already, but they are minutely enumerated by St. Paul, in these words: "Behold this self-same thing, that you were made sorrowful according to God, how great care-

fulness doth it work in you; yea defence, yea indignation, yea fear, yea desire, yea zeal, yea revenge,'' 2 Cor. vii. 11. *First, Carefulness;* to wit, about the great concerns of salvation, convincing the sinner of the supreme importance of that great affair, and of the vanity of all other pursuits; and, therefore, makes him careful and diligent to secure it.

Second, Defence; this carefulness is not an idle anxiety of mind, but an active principle, which makes us use all necessary means for defending our soul against all its enemies, by prayer, spiritual reading, frequently the holy sacraments, and other such helps to salvation.

Third, Indignation, and hatred against sin, and all the dangerous occasions of sin, which the spirit of penance makes us fly from and avoid, though otherwise as useful or dear to us as a hand or an eye.

Fourth, Fear of the judgment of God, and of hell fire, and especially the fear of ever offending again so good a God, which is the beginning of true wisdom, and makes us ''work out our salvation with fear and trembling.''

Fifth, Desire, to wit, of flying as far from sin as possible, and of daily advancing our soul in the union and love of God, giving ''us a hunger and thirst after justice.''

Sixth, Zeal for the glory of God, and for destroying all his and our real enemies, to wit, our own unmortified passions, by self-denial and mortification; and for promoting his honor to the utmost of our power, considering the infinite obligations we have to his goodness.

Seventh, Revenge, vindicating the rights of the divine justice, by cheerfully punishing ourselves for our past sins. Happy those in whom all these blessed fruits of the true spirit of penance are found!

MEANS BY WHICH TRUE REPENTANCE IS ACQUIRED.

Q. What are the means by which we may obtain the spirit of penance?

A. *First,* The spirit of penance is the gift of God, as our holy faith teaches; for when St. Peter gave an account to the brethern of the conversion of the Gentiles, in the person of Cornelius and his friends, ''they glorified God, saying, God then hath also to the Gentiles given repentance unto life,'' Acts xi. 18. And St. Paul exhorts Timothy,

"with modesty to admonish them that resist the truth, if peradventure God may give them repentance to know the truth," 2 Tim. ii. 25. It is one of the most necessary gifts we can receive from God, for without it there is no salvation for sinners. The scripture assures us, that "our heavenly Father will readily give his holy spirit to them that ask it," Luke xi. 13. Hence the first and principal means to obtain the holy spirit of penance, is humble and fervent prayer. This the holy servants of God well knowing, were assiduous in their prayers for this purpose, "Convert me, O Lord, and I shall be converted," saith Jeremiah, "for thou art my God," Jer. xxxi. 18; and David, "Convert us, O Lord! and we shall be converted, show thy face, and we shall be saved," Ps. lxxix. where this prayer is frequently repeated.

Second, We must avoid and fly from all those things which would hinder the spirit of penance from coming to our souls; such as idle company, dissipating diversions, plays, dancing, jesting, profane reading, and vain apparel, &c. All these things dissipate the heart, fill the mind with a world of idle ideas, carry off the thoughts from every thing serious, and are quite opposite to, and destructive of, the spirit of penance; and, therefore, are particularly unbecoming, and unworthy to be thought of in penitential times.

Third, We must apply ourselves seriously to the consideration and practices of those things which promote and excite the true penitential dispositions in the soul; such as serious meditation on the last things, and the great truths of eternity, the practice of self-denial and mortification, with works of charity and mercy; for experience shows, that as those who live pleasant lives, and pamper the body, never acquire the true spirit of penance whilst they live in that manner; so those who practise the works of penance, soon obtain the true spirit of it.

Fourth, Serious and frequent meditation on the great evils of sin, which contributes in a particular manner to excite the true spirit of penance in the soul, by giving us a just sense of the heinous evil of sin, of the greatness of the injury done by it to God, and of the dreadful consequences it has with regard to ourselves, and the want of this knowledge, or the not reflecting upon it, is one of the principal causes why we fall so easily into the misery of sin.

Instructions on the Works of Penance

Q. What is understood by works of penance?

A. By works of penance is understood any kind of punishment which the sinner willingly undergoes in order to satisfy for his sins, and, as the nature of punishment requires that it be painful and afflicting to self-love; so any thing whatsoever that is naturally painful and afflicting to us, and which we willingly undergo with the view of doing penance for our sins is a penitential work.

Q. Why do you say *that is naturally painful and afflicting to us?*

A. Penance or punishment is what naturally gives pain; if it gave no pain it would be no punishment. Now, it may sometimes happen, that a penitential work which naturally gives pain, yet in certain circumstances may give a person no pain at the time he uses it; but it does not cease on that account to be a pentitential work even to that person. Thus some find no difficulty in abstaining from flesh; others find little or no pain in fasting; yet, if these people, when obedience requires it, perform these works out of a penitential spirit, they are truly penitential works to them. In like manner, a person may be so far advanced in the love of God, and in the virtue of holy mortification, as to have, in a great measure, conquered the natural inclinations of flesh and blood, and even to find pleasure in those things which are naturally painful to us; yet this is so far from lessening the value of the penitential works of that person, that it greatly increases it, and shows the ardor of his love to God, from which they proceed.

Q. Why do you say, *with a view of doing penance?*

A. Because, though the work be ever so painful, yet, if we undergo it without the view and intention of doing penance, it will be no penance at all; and, if done with any bad view, will even be displeasing to God: as our Savior expressly declares, of all the three great penitential works of fasting, alms-giving, and prayer, if they be done with the view of gaining "praise from men," Matth. vi. The reason is, because, in order to be a penitential work, it must proceed from the spirit of penance. This is the root, this is the principal part of penance, without which the exterior works signify nothing. And God Almighty puts such a

value upon this internal disposition, that though the external work be but very small, yet, if it proceed from, and be accompanied with, a true penitential spirit, it becomes of great value before him.

What can be of less value than to give a cup of cold water to a thirsty person? yet Christ himself declares, that, if done for his sake, it shall not want its reward. In like manner, what can be a smaller penitential work, than to deprive one's self of a drink of water? Yet it is recorded in sacred writ, as a very great action of David, that when three of his valiant men, at the risk of their lives, brought him water out of a cistern, which he had taken a longing for, "he would not drink, but offered it to the Lord," 2 Kings (Sam.) xxiii. 16. This ought to be a great comfort to those who are not able to do great things: let them do the little they can, with a true penitential spirit, and it will be accepted.

PENITENTIAL WORKS.

Q. Into how many classes are penitential works divided?

A. Into three classes: *First,* Those which we are commanded to undergo, under pain of sin.

Second, Those which are left to our own free choice, according to our particular wants, without any other command but the general one of doing penance for our sins.

Third, Those which we are forced to undergo by the order of Providence, but it is left to ourselves to make the proper penitential use of them.

Q. What are the penitential works which we are commanded to undergo, under pain of sin?

A. The following: *First, The confession of our sins in the sacrament of penance.* This is a great penance and humiliation to our corrupt nature, and to self-love; but it is imposed upon us by Almighty God, in place of that shame and confusion which will begin with sinners at the last day, and last for all eternity, and which is one of the greatest punishments of sin in the next life. As the penitential works of this life are laid upon us by the justice and mercy of God, in exchange for those of eternity. He has been pleased to appoint the momentary shame and confusion of confessing our sins here to one man like ourselves, in exchange for that eternal confusion which we must otherwise undergo

in the next life. Hence, this is a penance laid by God himself upon all, without exception of persons, who have offended God by mortal sin; and it is commanded with such strictness, that the guilt itself of the sin will not be washed away from our souls, unless it be properly complied with.

Second, All those penitential works which our confessor enjoins us in the sacrament of penance: This also is a penance which we are obliged to perform, by the express command of God; and it is, without doubt, one of the most profitable for our souls; because, being a part of the sacrament, it is sanctified by the grace annexed to the sacrament; raised up to a much higher value in the sight of God, than other penitential works, though perhaps more painful, which we might do of our own choice; and it has also the merit of obedience annexed to it, which gives it still a greater value before God. The obligation we lie under of performing this sacramental penance, is shown from the words of our Savior, to the pastors of his Church, in the persons of the Apostles, when he said, "Whatsoever you shall bind on earth, shall be bound in heaven, and whatsoever you shall loose on earth, shall be loosed in heaven," Matth. xviii. 18. For as by the latter words, he assures us, that when our confessor looses us from our sins here on earth, we are loosed from them in heaven; so by the former part of this text, he equally declares, that when we are bound on earth by them to do our penance, this obligation is ratified in heaven; for the general term *whatsoever,* includes all.

But we must not imagine, that, when we have faithfully performed our sacramental penance, we have by it discharged all we owe to the divine justice. Alas! what proportion is there between the penances commonly enjoined in the sacrament, and the sins by which we have offended God? In ancient times, the penances imposed on sinners were exceedingly severe, and often continued for years together; but, as charity waxed cold among Christians, the Church was obliged to moderate this discipline, lest the weakness and tepidity of Christians should neglect to perform them at all. At present, then, the penances imposed in the Sacrament are but small; the rest is left to the penitent's own devotion, and, if they are deficient, it must be made up by God himself, either here or hereafter, to their cost.

Third, The public fasts commanded by the Church: These also

we are obliged, by the command of God, faithfully to observe; and, if we do it with a true penitential spirit, they will prove exceedingly useful to discharge what we owe to Divine Justice; especially as by them we also partake of what the whole Church is doing at the same time.

PUNISHMENT DUE TO SINS CLASSIFIED.

Q. What are those works of penance which are left to our own choice?

A. They are divided into three classes, and consist in punishing ourselves either in our external senses, or in the passions and affections of the mind and heart, or in the flesh. The two first are seldom attended with any danger from excess, and in them consists the exercise of that self-denial and mortification of the will, so much recommended in the gospel, and so strictly required by Jesus Christ from his followers; and, therefore, in practicing them, we are sure of doing what is most agreeable to God. The third class contains bodily mortifications, by which, with St. Paul, we "chastise the body and bring it into subjection;" but, as the indiscreet use of these may be attended with consequences dangerous to the health, proper caution and advice ought to be taken in practicing them.

The practice of each class is as follows:

First, As to the external senses of seeing, hearing, tasting, etc., by them we offend God many ways; and the doing penance in them consists in depriving them of what is agreeable to them, even though the object be innocent, but especially if it be sinful or dangerous. Thus, Job "made a covenant with his eyes, that he should not so much as think upon a virgin," Job xxxi. 1. And David would not hear another speak ill of his neighbour in his presence. "The man that in private detracted his neighbour, him did I persecute," Psal. c. 5. Daniel also says of himself, "Desirable bread I did not eat, and wine and flesh did not enter my mouth." It also consists in forcing the senses to undergo what is disagreeable to them, but not hurtful; as David did when "he mingled ashes with his bread." To this class also belongs the doing penance in the tongue, by silence, speaking ill of none, defending the absent, and the like.

Second, As to the passions and affections of the soul, as they are

the principal springs of all our sins, the doing penance in them is of a very wide extent, and of the greatest necessity for the amendment of our life, as well as for the punishment of past offences. The chief way of doing penance here, is to force ourselves to the practice of those virtues which are contrary to our vicious affections; to mortify avarice by alms-deeds; hatred by speaking well of, doing good to, and praying for our enemies; pride by acts of humility and obedience; gluttony by eating things disagreeable to the taste; drunkenness by a total abstinence from strong drinks, and the like. Under this class comes also the mortifying all idle curiosity of seeing or hearing new things which do not belong to, nor concern us; and all vanity in dress, and the like.

Third, As to bodily penances, they are all included under the three general heads of prayer, fasting, and alms-deeds, which are all most profitable, in many respects, to those who properly practice them. Under this head are included some particular kinds of bodily penances taken notice of in scripture; such as *hair-cloth,* of which it is recorded, that Judith "wore a hair-cloth next her loins all the days of her life," Judith viii. 6. And David says of himself, "I was clothed with hair-cloth, I humbled my soul with fasting," Psal. xxxiv. 13. "I covered my soul with fasting—I made hair-cloth my garment," Psal. lxviii. 11, 12.; and when he saw the destroying angel causing the plague among his people, in punishment of his sins, "both he and the ancients, clothed in hair-cloth, fell down flat on the ground," 1 Chron. xxi. 16. So also, in the famous siege of Samaria, the king "rent his garments and passed by upon the wall, and all the people saw the hair-cloth, which he wore next his flesh," 4 Kings vi. 30. This was the way these holy people took to do penance for their sins, and appease the wrath of God. St. John the Baptist, also, though a most innocent soul, is a great model of this kind of penance, being clothed with a garment made of hair. *Watching* is another work of penance much recommended by examples in scripture: "Oh God, my God," says David, "to thee I watch by break of day," Psal. lxii.; and, "I rose at midnight to give praise to God," Psal. cxviii. 62. Of the truly wise man, also, it is said, "He will give his heart to resort, by day-break, to the Lord, and will pray in the sight of the Most High," Ecclus. xxxix. 6.; and the manna, "which could not be destroyed by fire, being warmed with a little sun-beam, presently melted away, that it might be known to all that we must pre-

vent the sun to bless thee, and adore thee as the dawning of the light," Wisd. xvi. 27. Our Savior himself watched whole nights in prayer; St. Paul exhorts us to approve ourselves as servants of Christ, "in fasting, in watching;" 2 Cor. vi. 5., and tells us that it was his own practice to chastise his body "in labour, in toil, in many watchings," 2 Cor. xi. 27. In all which we see that this holy penitential work of watching consists in moderating the quantity of our sleep, in interrupting it, and getting up early in the morning to praise God and pray to him. Another penitential work is pointed out to us strongly in the word of God. When David's child was sick, he "fasted and lay upon the ground," seven days to move God to mercy, and to obtain the life of the child. Among the penitential works by which Achab found mercy with God, one was, that he "slept in sackcloth;" and Joel exhorts the people to have recourse to the same means of finding mercy, "Gird yourselves and lament, O ye priests—go in and lie in sackcloth, ye servants of my God," Joel i. 13.

GOD REMINDS US IN THIS LIFE OF PENANCE DUE TO SIN

Q. What are the penitential works we must undergo whether we will or not?

A. All the miseries and troubles to which we are daily exposed in this life, and which we cannot avoid. Were we diligent in performing the penitential works contained in the two former classes, we might easily discharge a great part of the debt we owe to the Divine Justice; but, alas! our backwardness in that is most deplorable, and therefore Almighty God, out of his infinite goodness sends us many trials, and afflictions of different kinds, to force us to become good. What sufferings he sends are surely the most proper for us; and, as we must unavoidably undergo whatever he sends us, it is an easy matter to discharge our debt by their means; all that is required, is to bear them with a penitential spirit, receiving them with patience and submission from the hand of God, and taking them as a penance sent by him for our sins.

Penitential works of this class are innumerable.

First, The toils and labors of our state of life, are a penance laid upon us by God from the very fall of Adam, in punishment of which,

God said to Adam, "cursed is the earth in thy work; with labor and toil shalt thou eat thereof all the days of thy life; in the sweat of thy brow thou shalt earn thy bread," Gen. iii. What a field of penitential works does this give to all Christians?

Second, The inclemencies of the weather, heat, and cold, rain, frost, snow, &c. afford to all an abundant matter for the same purpose.

Third, Distractions, aridites, and desolations in time of prayer, are a just punishment for the many times we have been deaf to the calls of God, resisted his graces, and filled our heads with idle, unprofitable or sinful thoughts; but, if borne with a penitential spirit, will be an effectual discharge of the debt we have contracted by these faults.

Fourth, Your children are obstinate, and a torment to you; remember how you behaved towards your parents, and your negligence in bringing up your own children well, and take the pain they give you as a penance sent from God for these sins.

Fifth, Servants, your masters and mistresses are harsh and ill-natured: Masters, your servants are disobedient and careless; what noble opportunities doth this give to each, of offering up a daily penance most acceptable to God? Sickness and pain attack you; here also is a large and excellent field for making up your accounts with God to your great advantage. And so of all the other crosses, which God sends upon us in this life, and which there is no avoiding, but which may easily be turned to the best account in the way of doing penance for our sins. But, how contrary is our conduct in all these cases to what it ought to be? How often do we abuse these occasions which God sends us of making up our peace with Him; and turn them into occasions of increasing our guilt and our debt, by our impatience and murmuring under them! How unreasonable is our conduct in this respect! How great our folly!

The Remission of Sin Explained

Q. Does true repentance remit sin, or wash it away from the soul?

A. By no means; the remission of sin is solely the work of God, and nothing but his grace can wash away the stains of sin from the soul.

Q. What part then has repentance in the pardon of sin?

A. *First,* It disposes the soul for receiving from God the pardon of our sins; for without repentance the soul is utterly incapable of being restored to the favor and mercy of God, seeing that, as long as the soul loves sin, God will infallibly hate her.

Second, It efficaciously moves God to grant us pardon, because, as Jesus Christ has merited for us that pardon of our sins, on condition of a sincere repentance on our part, and, as God has repeatedly promised pardon to the repenting sinner, consequently, true repentance can never fail to obtain from God the pardon of sin; he is bound in justice to Jesus Christ, and in fidelity to his own promises, to grant it. Besides, true repentance is itself a gift of God; it is his holy grace that first moves the sinner to it, it is his holy grace which enables the sinner to complete it, insomuch that, without the grace of God, it is impossible for us to have true repentance; consequently, when God gives to a sinner the grace of true repentance, undoubtedly he will also give the pardon of his sins, with a view to which the grace of repentance was given him.

FORGIVENESS OF SIN.

Q. What is meant by the pardon or remission of sin; in what does it consist?

A. We have seen above, that sin defiles, pollutes, and stains the soul in a most miserable manner, and renders her ugly and hateful iu the sight of God, like to the very devils themselves; and loathsome to him and his holy angels, as a dead carcase is in the eyes of man. As long as these pollutions and defilements of sin remain in the soul, it is impossible God should be reconciled with her. When, upon the sinner's sincere repentance, Almighty God, through the merits of Christ, pardons his sins, he washes away, and cleanses the soul from all these pollutions of sin by his justifying grace; this renders her beautiful and agreeable to God, and restores her to his friendship and favor. So that the pardon or remission of sin, properly speaking, consists in being delivered from the guilt of sin, adorned with the grace of God, and restored to his favor.

Q. How does it appear that Almighty God takes away and destroys all the stains and guilt of sin from the soul when he pardons sin?

A. From many clear testimonies of scripture. *First,* From those

which expressly affirm it: thus God promises by his prophet, "I will pour upon you clean water, and you shall be cleansed from all your filthiness," Ezek. xxxvi. 25. God "will turn again and have mercy on us; he will put away our iniquities, and he will cast all our sins into the bottom of the sea," Mich. vii. 19. Before David fell, he said to God, "Thou hast tried me by fire, and iniquity hath not been found in me," Psal. xvi. 3. But after his unhappy fall he prayed, "Wash me, yet more from my iniquity, and cleanse me from my sins—and blot out all mine iniquities," Psal. l. 4, 11. Describing the pardon he had got, he said, "As far as the east is from the west, so far hath he removed our iniquities from us," Psal. cii. 12. The angel also touched Isaiah's lips with a coal, and said, "Behold this hath touched thy lips, and thy iniquity shall be taken away, and thy sin shall be cleansed," Is. vi. 7. St. Peter also, in his sermon to the Jews, says, "Repent ye, therefore, and be converted, that your sins may be blotted out," Acts iii. 19.

Second, From those texts where this is expressly declared to be the benefit obtained for us by Jesus Christ; thus, he is "the Lamb of God, that taketh away the sins of the world," John i. 29. "The blood of Jesus Christ his Son cleanseth us from all sin," 1 John i. 7.; for "he hath loved us, and washed us from our sins in his blood," Rev. i. 4.; "for if the blood of goats and of oxen, &c. sanctify such as are defiled, to the cleansing of the flesh, how much more shall the blood of Christ cleanse our conscience from dead works?" Heb. ix. 14.

Third, From those texts which declare this to be done by the sacrament of baptism; thus, "Arise and be baptised, and wash away your sins," Acts xxii. 16.; and St. Paul, speaking of different grievous sins, says, "And such some of you were, but you are washed, but you are sanctified, in the name of our Lord Jesus Christ, and in the Spirit of our God," 1 Cor. vi. 11.

Q. By what means does Almighty God wash our souls from the guilt of our sins, when he grants us pardon for them?

A. By his holy grace, or divine charity, which he pours down into the soul, by his Holy Spirit, and which both washes away all the stains and pollutions of sin, and also beautifies the soul, and makes her just and holy in her sight; "Because the charity of God is poured abroad in our hearts, by the Holy Ghost, who is given to us," Rom. v.

True Grace the Gift of God

CHAPTER XVIII

EXPLANATIONS ON THE GRACE OF GOD

Q. What is the grace of God?

A. It is a supernatural gift of God, not at all due to us; a divine quality communicated by God to the soul, which cleanses her from all the stains of sin, and renders her beautiful and agreeable in the eyes of God: It is also a divine help, which excites us and enables us to do good and avoid evil.

DIFFERENT KINDS OF GRACE.

Q. How many kinds of grace are there?

A. It is principally divided into two kinds, actual grace and sanctifying grace.

Q. What does actual grace do to us?

A. It fortifies and strengthens the soul.

Q. What good does sanctifying grace do to us?

A. It washes and beautifies the soul.

EXPLANATIONS ON ACTUAL GRACE

Q. What is actual grace?

A. Actual grace is an internal supernatural help, which God communicates to the soul, to enable us to do good and avoid evil.

Q. How does this actual grace operate in the soul?

A. *First,* By enlightening the understanding, to see what ought to be done or avoided, and inclining the will towards what is good, or averting it from evil; and, on this account, it is called *exciting* grace, and *preventing* grace. It is called exciting grace, because it excites and invites us, as it were, to do good and avoid evil; and it is called *prevent-*



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ing grace, because it is wholly the work of God in our souls, and precedes every deliberate or voluntary act of our own, as experience itself teaches us; for we feel those holy inspirations arise in our souls, without any thing done by us to procure them, or having it in our power to hinder them; though, when they come, we have it always in our power either to comply with them or to resist them.

Second, When we freely comply with this first motion of actual grace, it continues to fortify and strengthen us to go on and perfect the good work we have begun; and on this account it is called *concomitant* grace; because it accompanies us during the whole good action; and *strengthening* or *helping* grace, because it helps our weakness, and enables us to perform it.

Q. What does the scripture say of this actual grace?

A. Our Savior says himself, "Behold I stand at the door and knock." See here the exciting grace; and he immediately adds, "If any man shall hear my voice, and open to me the door, I will come in to him, and will sup with him, and he with me," Rev. iii. 20. Behold the helping grace, or the continuation of his actual grace, when we comply with the first motions it works in our souls. To the same purpose St. Paul says, "It is God who worketh in you, both to will and to accomplish, according to his good pleasure," Phil. ii. 13. God worketh in us *to will,* by his exciting grace, without which we could never of ourselves have a good thought: and *to accomplish* by his helping grace, without which we can do nothing. David was very sensible of this when he said, "My God, his mercy shall prevent me," Ps. lviii. 11. And again, "Thou hast held me by thy right hand, and by thy will thou hast conducted me," Ps. lxxii. 24. "And thy mercy shall follow me all the days of my life," Ps. xxxi. 6. On this subject St. Paul also says, "He who hath begun the good work in you shall perfect it," Phil. i. 6. To show that it is God who first begins, and then enables us by his help to perfect it.

NO SALVATION WITHOUT THE HELP OF GOD'S GRACE.

Q. Can we, by our own natural strength, without the help of God's grace, do any thing towards our salvation?

A. No; we cannot of ourselves, and without the grace of God, do the least thing towards our salvation, neither in thought, word, nor

deed; nor so much as have a good motion in our heart towards God, but which must first be excited in us by him.

As this is a point of the greatest importance, the foundation of true Christian humility, and the source of all good to our souls, it is necessary to establish it in the strongest manner; the more so, because our pride, the deepest and most dangerous wound our nature has received from sin, recoils at this truth, and endeavors to hide it entirely from our eyes. From this unhappy blindness towards ourselves, and towards our own weakness and misery, innumerable evils flow to our poor souls; wherefore we must consider fully what the word of God teaches us concerning this great Christian truth.

First, No man can take the smallest step to come to Jesus Christ, unless he be moved and assisted thereto by God. This our Savior declares in express terms, "No man can come to me," *says he,* except the Father who hath sent me draw him," John vi. 44.; and not by compulsion, nor by laying the free will of man under any necessity, but by the strong and sweet motions of his heavenly grace; and, a little after repeating the same truth, he says, "No man can come to me, unless it be given him of my Father," verse 66. To show that this grace is not a force or constraint put upon us, but a gift of God, an effect of his mercy, enlightening our minds to see, and inclining our wills to do what is good, and when we consent to and comply with that inclination, assisting us to complete the good work. To the same purpose St. Paul says, "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy," Rom. ix. 16. Because no natural will nor endeavor of our own can ever lead us towards Christ, unless we be excited thereto by the mercy of God.

Second, We cannot have true faith in Jesus Christ, nor believe the sacred truths of eternity with divine faith, without the help of his grace. Thus St. Paul declares, "To you it is given for Christ to believe in him," Philip. i. 29. And again, "By grace you are saved through faith; and that not of yourselves, for it is the gift of God," Ephes. ii. 8. Hence the Church of Christ, by the mouth of her General Councils, pronounces Anathema upon those who teach, that "without the preventing inspiration and help of the Holy Ghost, a man can believe as he ought," Conc. Trid. Sess. 6. can. 3.

Third, A sinner cannot, by his own strength, repent of his sins as he

ought, unless he receive the grace of repentance from the mercy of God. This we have seen above; to which add what St. Paul writes to the Ephesians, attributing this favor entirely to the mercy, grace, and love of God; "God," *says he,* "who is rich in mercy, for his exceeding great charity, wherewith he loves us, even when we were dead by sins, hath quickened us together in Christ, by whose grace ye are saved," Eph. ii. 4.

Fourth, We can neither think a good thought, nor speak a good word, which can be useful towards our salvation, without the assistance of God; for we are not sufficient to think any thing of ourselves, as of ourselves; but our sufficiency is from God," 2 Cor. iii. 5. "Wherefore I give you to understand—that no man can say the Lord Jesus, but by the Holy Ghost," 1 Cor. xii. 3. And hence the wise man says, "It is the part of the Lord to govern the tongue," Prov. xvi. 1.; to show that we can never speak what is good and conducive to our salvation, unless the Lord guide and assist us in what we say.

Fifth, We cannot do a good action, nor produce any good fruit conducive to eternal happiness, without the help of God. "I am the vine," says Jesus Christ, "you the branches; he that abideth in me, and I in him, the same beareth much fruit; for without me you can do nothing," John xv. 5. He does not say, without me you can do little; because this would suppose we could do something of ourselves; but he absolutely says, "Without me you can do nothing," to show that, whether little or much, we cannot do it without his assistance.

THE GRACE OF GOD THROUGH JESUS CHRIST.

In a word, whatever we do towards our salvation, whatever progress we make in virtue or Christian perfection, all flows from the mercy and grace of God through Jesus Christ. It is he "who worketh in us both to will and to accomplish, according to his good pleasure," Phil. ii. 13. "It is he who begins the good work in us, and who also perfects it," Phil. i. 6. Hence St. Paul acknowledges, that all the good that is in him, and all the good works he had wrought, flowed from this divine grace and mercy; "By the grace of God," says he, "I am what I am, and his grace in me hath not been void; but I have labored more abundantly than all they; yet not I, but the grace of God with me," 1 Cor. xv. 10.

Q. Why does the Apostle say *the grace of God with me?*

A. By these words he shows, that, although Almighty God is always the first to begin the good work in us, by his exciting and preventing grace; and, although it is God who carries on the good work in us to its perfection, by his assisting grace; yet it is not the grace alone that does it, but that we also co-operate with this grace, freely consenting to its motions in our soul, and willingly performing the good work to which it inclines and assists us. Almighty God *will cure your infirmities,* says St. Augustine; but "you must be willing yourself; he heals all that are infirm, but he heals none but those who are willing to be cured," in Ps. 102, n. 6. He stands at the door of our heart and knocks, by his preventing grace; but we must yield to his call, and open the door of our heart to him, if we want him to come in and sup with us; for, as the same St. Augustine says, "He that made you without you;" that is, without any co-operation on your part, "will not justify you without you;" that is, without your will and co-operation.

Q. Is it in our power to resist this grace of God, and not consent to it?

A. Yes. The grace of God does not force us, nor take away our free will; but it helps our weakness, and enables us to will and do what we could neither will nor do without it; consequently, whether we consent to the motions of his grace, or resist them, in either case we act with the full freedom of our will; when we consent, we have it in our power not to consent, and when we resist, we have it in our power to consent. Free will is an essential part of our nature with which we were created; for "God made man from the beginning, and left him in the hand of his own counsel." He added his commandments and precepts: "If thou wilt keep the commandments and perform acceptable fidelity for ever, they shall preserve thee. He hath set water and fire before thee; stretch forth thy hand to which thou wilt. Before man is life and death, good and evil; that which he shall choose, shall be given him," Ecclus. xv. 14. This liberty and free will with which God created man, was greatly diminished by original sin, and our power of doing good exceedingly weakened, from the violence of concupiscence let loose in our souls by that sin. Now, the grace of Jesus Christ cures this infirmity, fortifies and perfects our liberty, excites us to do good, and enables us to perform it: but by no means forces us. Fatal ex-

perience itself teaches us, that we too often resist the motions of grace; which is the source of all our woe.

Q. Why do you say, that without the help of God's grace *we can do nothing towards our salvation?*

A. That is to say, that whatever good actions we may do by the mere strength of nature, and without the aid of the grace of Jesus Christ, it can never, in any manner, conduce to our eternal salvation; because "there is no other name given to men under heaven, by which we can be saved, but the name of Jesus only, neither is there salvation in any other," Acts iv. 12. Hence whatever we do independent of him, however laudable it may be in itself, or in the eyes of men, can in no way contribute, neither mediately nor immediately, towards our salvation. Nothing can conduce, in any degree, towards our salvation, but through the merits of Christ.

The merits of Jesus Christ are applied to our souls only by his grace; whatever, then, we do in union with his grace, partakes of his merits; and, whatever we do without his grace, and by the force of nature alone, partakes not of his merits, and, therefore, can be of no use towards our salvation; hence he himself says, "Without me you can do nothing;" namely, nothing conducive to salvation; and St. Paul says, "No man can say, Lord Jesus, but by the Holy Spirit;" to wit, no man can say it, so as to conduce to his salvation.

Q. But can man do any thing good at all without the grace of God?

A. Observe, although our nature was greatly vitiated by sin; yet it was not totally corrupted and lost to all good. There still remain in us some sparks of that original rectitude in which we were created; and hence, among the numberless vicious dispositions of the heart of man, there are few or none to be found who have not some good natural inclinations, some to one moral virtue, some to another. Thus some are naturally inclined to compassion, some to generosity, some to honesty in their dealings, and so of others.

Now, though these good natural dispositions will not be able to support a man, when they are occasionally opposed by other violent passions; yet in ordinary cases he can act according to them, and, when he does so, he performs a good moral action; and this he certainly may do by the strength of nature only; and though such actions

can in no respect conduce to salvation, which is a supernatural reward, yet they do not fail to receive from God some temporal recompense; for the divine justice "will render to every one according to his works."

GOD BESTOWS HIS GRACE UPON ALL MEN.

Q. As we cannot possibly do any thing conducive to our eternal salvation, without the actual grace of God exciting us, and aiding us thereto, does God bestow this grace upon all men without exception?

A. It would certainly be the height of impiety to suppose that God would lay his commands upon his creatures, and oblige us to obey them, under pain of eternal damnation, the most dreadful of evils, and at the same time refuse to give us those helps without which it is impossible for us to observe them. Nothing can be more contrary to every idea we have of the wisdom, goodness, and justice of God, than such a supposition.

Seeing, then, that God commands all men, without exception, to do good, and avoid evil, he certainly gives to all such helps of his grace, as he sees necessary to enable them to do so, and by doing so to save their souls. This truth is laid down to us in the scripture as follows: "Wisdom preacheth abroad, she uttereth her voice in the streets; at the head of the multitudes she cries out, in the entrance of the gates of the city she uttereth her words, saying, O children, how long will you love childishness, and fools covet those things which are hurtful to themselves, and the unwise hate knowledge? Turn ye at my reproof; behold I will utter my spirit to you, and will show you my words," Prov. i. 20. So speaks the wisdom of God in all places, and to all men, reproving them for their evil ways, inviting them to good, and promising the Divine Spirit to those that give ear to his invitations. Again, "Thou hast mercy upon all, because thou canst do all things, and winkest at the sins of men, because of repentance. For thou lovest all things that are, and hatest nothing of the things that thou hast made —but thou sparest all because they are thine, O Lord, who lovest souls," Wisd. xi. 24. Here we see that God loveth all that he has made, consequently all men without exception; that he spares them, and has mercy upon them; consequently, he gives to all, without exception, such helps of his grace, at least, as are necessary for enabling them to repent, and

do good, and save their souls, if they co-operate with them: otherwise his loving them, having mercy on them, and sparing them, would be nugatory, and to no purpose.

To the same purpose Jesus Christ says, "Behold I stand at the door and knock; if any man shall hear my voice, and open the door, I will come in to him and sup with him, and he with me. To him that shall overcome I will give to sit with me on my throne," Rev. iii. 20. Christ then knocks at the hearts of all; there is no exception; and if any man opens, be he what he will if he gives Christ entrance, and co-operating with him, shall overcome, eternal glory shall be his reward. On this account, it is said of Christ, that he is "the true light, which enlighteneth every man that cometh into this world," Jo. i. 9.; consequently, every man, without exception, is enlightened by Christ; for, "to every one of us is given grace, according to the measure of the giving of Christ," Eph. iv. 7. That is, he gives to some more, to some less, as he thinks proper, but to all what is sufficient for their needs, if they comply with what he gives. He is master of his own gifts, and may give more abundantly to whom he pleases, as he did to the Jews of old, of whom it is said, "He hath not done in like manner to every nation," Ps. cxlvii. 20.; and he gives five talents to one, two to another, and only one to a third; but that one was sufficient for him who received it, and therefore he was justly condemned for not improving it.

Aside from these general proofs, which show that God gives to all men the graces absolutely necessary for their salvation, there are also several plain testimonies of scripture which prove the same, in particular, of each of the three classes into which mankind are divided, to wit, true believers who are in the state of grace, true believers who are in the state of sin and unbelievers.

GOD DOES NOT COMMAND IMPOSSIBILITIES.

Q. How is this shown with regard to those who are in the state of grace?

A. That the just who are in the state of grace, and in friendship with God, are never deprived of such helps of the actual grace of God as enable them, if they themselves be willing to co-operate with them, to keep all the commandments of God, and persevere in the state of grace,

is an article of divine faith, which assure us, *First,* That "God is able to make all grace abound in you, that ye always having all sufficiency in all things may abound to every good word," 2 Cor. ix. 8.; for "I can do all things in him who strengtheneth me," Phil. iv: 13.

Second. That the stronger the temptation is, the greater grace is given to enable the just man to overcome it, for "to envy doth the spirit covet that dwelleth in you; but he giveth greater grace," Ja. iv. 5.

Third, That God hath pledged his sacred promise to give them this grace; for "God is faithful, who will not suffer you to be tempted above that which you are able, but will make also with temptation issue (that is, *a way to escape,*) that you may be able to hear it," I Cor. x. 13., and the church, in the council of Trent, defines this: "If any one shall say that the commands of God are impossible to be observed by a just man, who is in the state of grace, let him be anathema," Sess. vi. can. 18.; and hence assures, that "God does not forsake those that are justified by his grace, unless he be first forsaken by them," Sess vi. ch. 11.; for "God does not command impossibilities, but by commanding us" *to do anything,* "he admonishes us to do what we can, to pray for what help we need, and then he helps us to make us able," Ibid.

Q. Why does the council say, *to pray for what help we need?*

A. It is to show us, that the grace enabling us to pray is never wanting, and this grace, if well used, will never fail to obtain all other necessary helps, according to our Savior's ample promise, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you;" and, consequently, that it is always in our power to keep the commandments of God, and overcome all temptations of breaking them, seeing we always have either the actual assistance of God's grace enabling us to do so, or the grace of prayer, by the proper use of which that actual assistance will certainly be obtained.

THE INVITATION TO REPENT OF PAST SINS.

Q. How does it appear that Almighty God gives the necessary assistance of his grace to true believers who are in the state of sin?

A. Two things God requires of people in this state: first, to repent of their past sins, and return to his friendship; and, secondly, not to

go on in a sinful course, but to keep his commandments. Now, as God expressly requires both these things from them, the proofs of the preceding case evince in this also, that he gives such sinners the necessary helps to enable them to do both; to which the following proofs are added: "As I live, saith the Lord God, I will not the death of the wicked, but that the wicked turn from his evil ways and live. Turn ye, turn ye, from your evil ways; and why will you die, O house of Irael?" Ezek. xxxiii. 11. Now, if God so earnestly wills the life of the sinner, and so pressingly invites him to turn and live, he must necessarily give him grace to enable him to do so. The same reason holds from what St. Peter says, "The Lord dealeth patiently for your sake, not willing that any should perish, but that all should return to penance," 2 Pet. iii. 9.; and our Savior warmly invites all such to come to him, and, consequently, gives them the necessary graces to enable them to follow his invitation, "Come to me," says he, "all you that labor and are heavy laden, and I will refresh you," Matth. xi.; besides, all the above general proofs have particular place here.

Q. But what if the sinner be blinded and hardened in his sin?

A. Nothing, to be sure, is more deplorable than the state of a blinded and hardened sinner. A blinded sinner is one who has taken up some false and dangerous opinions, and is so positive and fixed in them, that he shuts his eyes to every thing that can undeceive him. A hardened sinner, is one whose passions and affections towards some bad objects are so strong, that he contemns and resists all the admonitions which God sends him, whether by the interior motions of his grace, or the exterior call from his holy word, good books, exhortations of pastors, or the like.

This most unhappy state is in itself a sinful state; for it is a sin to have our mind or heart tied to any false or sinful object; it is also a consequence and punishment of former sins; and, what is no less deplorable, it is the cause and source of other sins. Though this is a great evil, God Almighty, through the riches of his mercy does not entirely abandon such sinners, but visits them from time to time with his holy calls, both by exterior occasions, and the internal motions of his holy spirit, with which if they could concur, they might work out their conversion. This appears from what St. Stephen said to the blind and obdurate Jews, "You stiff-necked and uncircumcised in heart and in ears,

you always resist the Holy Ghost,'' Acts vii 51. which shows that the Holy Ghost did not entirely withdraw the offers of his grace from them, but that they obstinately resisted and rejected them.

St. Paul also, speaking to such sinners, says, ''Knowest thou not that the benignity of God leadeth thee to repentance; but according to thy hardness and impenitent heart, thou treasurest up to thyself wrath against the day of wrath, and the revelation of the just judgment of God,'' Rom. ii. 4.; where we see that the goodness of God does not give over entirely moving such sinners to repentance; but their hard heart, rejecting all his calls, justly increases the measure of their guilt and punishment.

THE GREAT PUNISHMENT IN THIS LIFE.

Q. Why do you say *that he does not entirely abandon them?*

A. Because though God, out of his infinite goodness, does not wholly leave such sinners while they are in his life; yet in just punishment of their repeated abuses of mercy, he withdraws his more powerful graces from them, visits them seldomer, and sometimes leaves them for a while entirely. On this account, their blindness towards spiritual things becomes greater, and the hardness of their heart more confirmed. And in this sense it is said in scripture, that God sometimes hardens sinners, blinds them, leaves them to their own inventions, gives them up to their lusts, or to a reprobate sense, and the like; which is certainly the greatest of all punishments which he inflicts upon sinners in this life, but what such sinners most justly deserve for their repeated abuses of mercy.

Q. How comes this to be so dreadful a punishment?

A. Because, as we can do no good of ourselves without the grace of God, so, left to ourselves, without the aid of his holy grace, there is no manner of crimes into which we would not plunge ourselves headlong. Hear how the scripture shows us what we are of ourselves, ''God saw that the wickedness of men was great upon the earth, and that all the thought of their heart was bent upon evil at all times,'' Gen. vi. 5.; ''And the Lord said, the imagination and thought of man's heart are prone to evil from their youth,'' Gen. viii. 21. ''The heart is perverse above all things, and unsearchable, who can know it?'' Jer. xvii. 9.

"Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies," Matth. xv. 19. See also the description which St. Paul gives, Rom. i. and iii. of the abominations which the heathens fell into, "in times past, when," as he tells us, "God suffered all nations to walk in their own way," Acts xiv. 15. Therefore, to be left to ourselves, and deprived of the grace of God, is to be left in the hands of our greatest enemy, so as to be hurried on by him to certain damnation.

Q. How does it appear that God gives to unbelievers such helps of his actual grace as are sufficient to enable them to arrive at salvation?

A. Besides the general proofs given above, which show that he does this to all men, without exception, there are also these two following: *First,* "God will have all men to be saved and to come to the knowledge of the truth," 1 Tim. ii. 4. He wills all to be saved, as the great end for which he created them; and to come to the knowledge of the truth, as a necessary condition of salvation, because, "without faith it is impossible to please God," Hebrews xi. 6. Now, infidels, or unbelievers have not this knowledge of the truth. Seeing, therefore, that God expressly wills they should get it and be saved, consequently he gives them such graces as are sufficient, if they co-operate with them, to bring them to it.

Secondly, Jesus Christ "gave himself a redemption for all," 1 Tim. ii. 6.; and "he is the propitiation for our sins, and not for ours only, "but also for those of the whole world," 1 John ii. 2.; for "he is the Savior of all men, especially of the faithful," 1 Tim. iv. 10.: hence all must receive, in some manner or other, the fruits of his redemption; with a view to their salvation, by means of his grace; therefore, all infidels, Jews, Turks, and Heathens, receive from God, in such measure and manner as he sees proper, such graces as are sufficient, if they co-operate with them, to bring them to the knowledge of the truth, and to salvation.

THE TENDENCY OF GRACE.

Q. What is the tendency of all those actual graces which God bestows upon all mankind?

A. The ultimate tendency of them all is to procure the salvation of souls; but their immediate tendency is different, according to the different people who receive them. In unbelievers the immediate end of

these graces is to enable them to observe the law of nature, by avoiding evil and doing good; which if they comply with faithfully, greater and greater graces of the same kind would be given them, till at last the Divine Wisdom would bring them, in such manner as he sees proper, to the knowledge of the truth and to the faith of Jesus Christ. In the faithful who are in the state of sin, these graces tend immediately to excite them to repentance, and bring them to the grace of justification. In those who are justified and in the state of grace, the actual graces they receive, enable them to persevere in that happy state, by obeying the commands of God, and to secure their salvation.

Q. Whence comes it that these noble effects are so seldom produced in the greatest part of mankind?

A. Not from any deficiency in the graces we receive, which are all fully sufficient for producing these effects in our souls; but from the perverse will of man, which resists these motions of the grace of God, refuses to comply with them, and renders them of no effect.

Q. But cannot Almighty God give us such graces as would effectually overcome that perverseness of our will?

A. Yes: Almighty God has an absolute power over the heart of man, and in the treasures of his infinite wisdom and mercy, has such superabundant and suitable helps and graces to give him, as would infallibly procure his free and willing consent to whatever God requires from him. This power he exercised in a most miraculous manner in the conversion of St. Paul, St. Mary Magdalen, and others. Hence the scripture affirms "that God works in us both to will and to do, according to his good pleasure;" and God himself says, "I will give you a new heart and a new spirit—and I will put my spirit in the midst of you, and I will cause you to walk in my commandments," Ezek. xxxvi. 26.; also the Wise Man says, "The heart of the king is in the hand of the Lord, whithersoever he will put he shall turn it," Prov. xxi. 1. This supreme dominion which God has over the heart and will of man, as our sovereign Lord, he exercises not by forcing our will or infringing on our liberty, but by giving us such abundant and suitable graces as he infallibly knows will procure our ready consent, and effectually enable us to do what he pleases, and cheerfully to walk in his commandments. Thus David says, "I have run in the way of thy commandments, when thou didst dilate my heart," Psal. cxviii. 32.

The Holy Ghost pronounces that man "blessed, that could have transgressed, and could do evil things, and hath not done them; therefore are his goods established in the Lord," Ecclus. xxxi. 10.; where it is manifest, and expressly affirmed, that when, through the grace of God, we observe his commands, we have it in our power to transgress them, and when we abstain from evil we have it in our power to do it; and therefore, that the grace by which we do good and avoid evil, and by which God *causes* us to walk in his commandments, and *turns* our heart whithersoever he pleases, does by no means force us, or hurt our free will, but strengthens and rectifies and perfects it.

On this account, these graces of God which man resists, and to which he refuses his consent, are called, in the language of divines *sufficient graces* because they are always sufficient to enable us to do what God requires we should do when he gives them, though by our resistance we do it not; but those graces to which we consent, and with which we co-operate, are called *efficacious graces*, because the happy effects for which they are given are actually produced in our consent and co-operation with them.

GOD'S GOODNESS TO MEN.

Q. Is Almighty God obliged to give us these superabundant and efficacious graces?

A. Observe: man of himself has no manner of right, claim or title to any grace from God at all; being by nature born in sin, and a child of wrath, he is the just object of God's justice, but has nothing in himself which can give him the smallest claim to favor. So that God has no obligation, on the part of man to give him any grace at all. As God has a sincere will for the salvation of all men, and as Jesus Christ died for the salvation of all, and through the merits of his death, obtained for them all such graces as are necessary for enabling them to procure their salvation; therefore, God Almighty becomes obliged to his own goodness, which thus wills all to be saved, and to Jesus Christ, which has bought for us the necessary helps to salvation, to bestow on all mankind such graces as are necessary and sufficient for enabling them to work out their salvation, if they consent to, and co-operate with them; and these, as we have seen at large, he actually gives to all, without excep-

tion; so that, whoever is lost, is lost through his own fault, for not making the use that he might make of the graces which God bestows upon him.

THE EFFECTS OF PURE MERCY.

As for those other super-abundant graces, God is, properly speaking, obliged to give them to none; they are the effects of his pure mercy, and he gives them to whom he pleases; he is sole master of his own gifts, and distributes them according to his own pleasure; and, as it is impossible for men to comprehend his unsearchable judgment in the distribution of his graces, so none can find fault with what he does, or say to him, "Why dost thou so?" This we know for certain, and this is fully sufficient for us to know, that God gives to all what is necessary; that we have it in our power to be saved, if we will ourselves; that the grace of prayer is never wanting to us, and that, if we make a good use of the graces God gives us, and pray as we ought for more, we shall undoubtedly obtain whatever we stand in need of; that, therefore, if we be lost, it is wholly our own fault, and if we be saved, we owe this to his infinite goodness only, through the merits of Jesus; according to what he says by his prophet, "Destruction is thy own, O Israel, thy help is only in me," Hosea xiii. 9.

Q. On what occasions does God commonly bestow his grace upon men?

A. Times and moments are in the hands of the Almighty, who bestows his gifts when and how he pleases, and is not tied to occasions; but of this we are sure, that the necessary helps of his grace are always ready when our wants require them. We may also be assured, that he will never refuse them when we pray in a proper manner for them. We know from experience, that our merciful God frequently sends us pious thoughts and holy inspirations, from time to time, without any other rule than his own good pleasure; and did we attend as we ought, to our own interior, and keep our heart free from all inordinate attachments to creatures, unbiased by depraved affections, and undisturbed by passions, we would receive these holy inspirations oftener, and be much more sensible of them. But the most ordinary occasions on which God sends us, the more sensible touches of his grace are to accompany his external graces.

EXTERNAL HELPS TO SALVATION.

Q. What do you mean by external graces?

A. All those external helps to salvation which God has appointed; such as the great mysteries of our redemption, a Christian education, the good examples of others, miracles, the preaching of his word, the exhortations of our spiritual directors, reading good books, and the like; all which are intended as helps to our salvation; and, when we either read, see, hear, or meditate upon them, are generally accompanied by the proper interior graces, in order to render them profitable to our souls. Thus David was brought to a sense of his sin, and to repentance, on the reproof he received from Nathan, by the internal grace accompanying that reprehension. The Ninevites did penance at the preaching of Jonas; the good thief was converted at seeing the wonderful patience of Jesus.

Q. Can these external helps be of any use without internal graces?

A. No, they cannot; "It is the Holy Ghost," says St. Augustine, "that operates internally, in order to make the external help of service," Civ. Dei, l. 15. c. 6. We read of a sermon of St. Paul, at which only one woman was converted, of whom it was said, "whose heart the Lord opened to attend to those things that were said by Paul," Acts xvi. 14.

Q. What consequences flow from this?

A. Two very important sequences: 1. That as these external graces are the most ordinary occasions on which Almighty God speaks to the heart, we ought to be extremely zealous in the daily use of them, meditating often on the great truths of religion, reading pious books, hearing the word of God, and the like. 2. That, as none of these helps can be of benefit to ourselves, nor can any of these means used by us to others, be of any service to them, except God be pleased to accompany them with his actual grace, we ought, therefore, to be extremely careful upon all such occasions, to pray earnestly to God beforehand for his benediction; for "Paul may plant, and Apollo may water, but it is God alone that gives the increases," I Cor. iii. 6.

SECTION II.

Grace, Justice and Charity

Q. What is sanctifying grace?

A. St. Peter calls it a "participation of the Divine Nature," 2 Pet. i. 4. And St. Paul calls it in one place "the charity of God which is poured abroad in our hearts by the Holy Ghost," Rom. v. 5.; and in another, "the justice of God by faith of Jesus Christ upon all them that believe in him," Rom. iii. 22. The wise men calls it "a vapor of the power of God, and a certain pure emanation of the glory of the Almighty; and that no defiled thing can come near it," Wisd. vii. 25.

From all this, it appears that the sanctifying grace of God is a communication which God makes to our souls of himself; and it is called *Grace,* because it is a free gift of his mercy through the merits of Christ; it is called *Justice,* because by it our sins are washed away from us, the disorders of our souls are rectified, and our souls rendered just and holy in his sight; and it is called *Charity,* because it enables us to love God above all things, and our neighbors as ourselves.

Q. Can this be explained by an example?

A. Yes. That of iron and fire: Iron of its own nature is of a blackish ugly color, is very cold, and very hard; but, when it is heated in a strong fire it loses all its ugly appearance, and becomes bright and shining like the fire itself. It also becomes burning hot, and at the same time soft and ductile, so as easily to be formed into any shape the workman pleases. In like manner, a soul in the state of sin is ugly and hateful in the sight of God, cold or tepid towards all that is good, and of itself hard and obdurate in its evil ways; but, when the great God communicates himself to such a soul, by his justifying grace all her defilements are washed away, and she becomes just and beautiful before him. She is also warmed with his holy love and true devotion, and becomes pliable to his blessed will in obedience to his commandments. And this explains what St. Paul means when he says, "As many of you as have been baptized in Christ, have put on Christ," Gal. iii. 27.; because by the grace of justification received in baptism, the justice and sanctity of Christ is poured forth into our souls, which makes us resemble him, as the iron inflamed with the fire, resembles the fire itself.

There is the example of the soul and the body of man: A dead body, without the soul, is a loathsome spectacle, incapable of doing any vital action, and tending of itself to nothing but rottenness and corruption; but, when the soul is united to the body, it becomes alive, and has all the beauty of the human form, easily performs all the actions of life, and is preserved from corruption.

In like manner a soul in the state of sin is a dead soul, and loathsome to behold in the eyes of God and of his holy angels. She is incapable, by any strength of her own, of performing any vital action of the spiritual life conducive to her eternal salvation, and of herself, tends only to run farther and farther into the corruption of sin; but, when the grace of God is poured down into such a soul, she becomes alive, and beautiful in his sight, can easily perform the duties of the spiritual life, meritorious of eternal salvation, and is strongly fortified against all the corruption of sin.

Hence this grace of God is called *habitual grace,* because it remains constantly in the soul, unless it be destroyed by mortal sin; "because his spirit dwelleth in you," Rom. viii. 11. It is also called *sanctifying grace,* because it sanctifies the soul, that is, makes it holy and pure, before God; and it is called justifying grace, because it justifies, that is, cures the disorders of the soul, and renders us just and upright in the eyes of God.

PASSING FROM THE STATE OF SIN TO THE STATE OF GRACE.

Q. What is meant by justification?

A. It is when the soul passes from the state of sin to the state of grace.

Q. What is meant by being in a state of sin?

A. To be in the state of sin is to be deprived of the grace of God, and at enmity with God.

Q. What is it to be in the state of grace?

A. It is to be cleansed from the guilt of sin, adorned with the grace of God, and in friendship with God.

Q. What are the effects which sanctifying grace produces in the soul?

A. They are many and most excellent. *First,* IT WASHES AWAY ALL THE STAINS AND GUILT OF SIN FROM THE SOUL, through the merit of the blood of Christ, which it applies to the soul, according to that, "the blood of Jesus Christ, his Son, cleanseth us from all sin," 1 John i. 7.

THE SOUL BEAUTIFUL.

Second, IT CURES ALL THE DEADLY INFIRMITIES OF THE SOUL, as the Prophet declares in these words: "Bless the Lord, O my soul, and never forget all he has done for thee; who forgiveth all thy iniquities, who healeth all thy diseases," Psal. cii. 2. And hence our Savior calls himself the physician of souls, when he says, "They that are in health need not a physician; but they that are ill—for I am not come to call the just, but sinners," Matth. ix. 12. Not that grace takes away all the effects of sin from the soul; concupiscence, or that proclivity to sin which followed upon the loss of original justice, still remains, neither does it destroy those bad habits which we have contracted by actual sin; but it strengthens the soul against both, and enables us to fight against them, and overcome them: for these effects of sin are not sin in themselves, except in as far as we consent to them; but when we faithfully resist them they cannot hurt us, but are the field of our victory, and the increase of our crown.

Third, IT BEAUTIFIES THE SOUL, and renders us agreeable and delightful in the eyes of our Creator; resembling Jesus Christ by the union we have with him through grace; just as the fire when it thoroughly penetrates a piece of iron, not only takes away all its natural blackness, but makes it shining and bright, and glowing like the fire itself. Hence the scripture says, "he hath chosen us in him, before the foundation of the world, that we should be holy and unspotted in his sight, in charity," Eph. i. 4. And on this account the Lord loveth the just, Psal. cxlv. 8; "for his soul pleased God," Wisd. iv. 14.; and why? "How beautiful is the chaste generation with glory!" Wisdom iv. 1.

Fourth, IT MAKES US TEMPLES OF THE HOLY GHOST, who dwells in a particular manner in the soul of the just. "Know you not," says the Apostle, "that you are the temple of God, and that the spirit of God dwelleth in you?— for the temple of God is holy, which you are,"

1 Cor. iii. 16. "Know you not that your members are the temple of the Holy Ghost, who is in you, whom you have from God!" 1 Cor. vi. 19.

Fifth, IT MAKES US THE ADOPTED CHILDREN OF GOD; "for whosoever are led by the Spirit of God, they are the sons of God—you have received the spirit of adoption of sons, whereby we cry (Abba) Father; for the spirit himself giveth testimony to our spirit, that we are the sons of God," Rom. viii. 14. because by the inward motions of Divine love, and the peace of conscience which the children of God experience, they have a kind of testimony of God's favor, which strengthens their hope of salvation, and their confidence in God as their loving Father. St. John speaks of this dignity with amazement, "Behold," says he, "what manner of charity the Father hath bestowed upon us, that we should be called, and should be the sons of God!" 1 John iii. 1.

Sixth, IT MAKES US HEIRS OF THE KINGDOM OF HEAVEN, giving us a right and title, as sons, to that eternal inheritance; for, "if sons, heirs also; heirs indeed of God, and joint-heirs with Christ," Rom. viii 17. "And because you are sons, God hath sent the spirit of his Son into your hearts, crying, Abba, Father. Wherefore he is now no more a servant, but a Son; and if a Son, an heir also, through God," Gal. iv. 6.

Seventh, IT ADORNS THE SOUL WITH THE HABIT OF ALL CHRISTIAN VIRTUES, "according to the riches of his grace, which hath superabounded in us in all wisdom and prudence," Eph. i. 7.; and particularly in these divine virtues of faith, hope, and charity; for thus the word of God describes the admirable virtues which accompany the spirit of wisdom, and which he communicates to the soul in whom he dwells, by sanctifying grace: "I called upon God, and the spirit of wisdom came upon me —Now, all good things came to me together, with her, and innumerable riches through her hands—she is an infinite treasurer to men, which they that use become the friends of God—for in her is the spirit of understanding—for she is a vapor of the power of God, and a certain pure emanation of the glory of the Almighty God; and, therefore, no defiled thing cometh near her—she conveyeth herself into holy souls, and maketh friends of God and prophets; for God loveth none but him that dwelleth with wisdom; for she is more beautiful than the sun, and above all the order of the stars; being compared with light, she is found before it.—It is she that teacheth the knowledge of God—And if a man love justice, her labors have great virtues; for she teacheth temper-

ance, and prudence, and justice, and fortitude, which are such things as men can have nothing more profitable in life—her conversation hath no bitterness, nor her company any tediousness, but joy and gladness; and there is a great delight in her friendship, and inexhaustible riches is the works of her hands,'' Wisd. vii. viii.; through the whole. Behold what an amiable description of the admirable benefits which the Divine wisdom communicates to the soul in whom she dwells, by sanctifying grace, and which she never fails effectually to produce in those who faithfully co-operate with her holy inspirations, and study in all their doings to act by her light and direction.

Eighth, IT GIVES A DIGNITY, VALUE AND MERIT, TO ALL OUR GOOD WORKS, which makes them most acceptable in the sight of God, and worthy of an ample reward from him both of an increase of grace in this life, and of eternal glory in the life to come. For, when a soul is united to Jesus Christ by his grace, the good works which that soul performs, in obedience to his holy will, and from a pure intention of pleasing him, are now no longer the works of corrupted sinful man, but are the works of the friends of God, fruits produced from the branch united to the vine, which is Christ, receiving all their nourishment from the vine, and dignified by his merits communicated to them by grace. Thus he himself says ''I am the vine, you the branches; he that abideth in me, and I in him, the same beareth much fruit,'' John xv. 5. And to show that these good works obtain an increase of grace, hear he says, ''Every branch in me that beareth fruit, he *(my Father)* will purge it, that it may bring forth more fruit,'' John xv. 2; and that they procure both an increase of sanctification here, and at our last eternal life, St. Paul assures us in these words, ''But now being made free from sin, and become servants to God, you have your fruit unto sanctification, and in the end everlasting life; for the wages of sin is death; but the grace of God everlasting life; in Christ Jesus our Lord,'' Rom. vi. 23.

Hence the holy scripture every where proposes the kingdom of heaven as a reward and recompense given by a just God to the good works done in the state of grace. Thus God said to Abraham, when he was ready to sacrifice his son, ''By my own self have I sworn, because thou hast done this thing—I will bless thee,'' Gen. xxii. 16. ''I myself will be your reward,'' said he upon another occasion, ''exceeding great,'' Gen. xv. 1. ''Be glad,'' says Jesus Christ, ''and rejoice, for

your reward is great in heaven,'' Matth. v. 12. So he promises an open reward from our heavenly Father, to ''prayer, fasting, and alms,'' Matth. vi. And at the last day he will say to the good, ''Come, ye blessed of my Father, possess the kingdom prepared for you; for I was hungry, and ye gave me meat,'' &c. Matth. xxv. ''A cup of water given in his name shall not lose its reward,'' Matth. x. 42. ''Our present tribulation worketh for us above measure exceedingly an eternal weight of glory,'' 2 Cor. iv. 17.

Hence St. Paul says, ''I have fought a good fight, I have finished my course, I have kept the faith; for the rest there is laid up for me a crown of justice, which the Lord, the Just Judge, will render to me at that day,'' 2 Tim. iv. 7. Now, all this is the effect of the sanctifying grace of God, who crowns his own gifts in us; and, therefore,

Ninth, It brings us at last to eternal happiness, if we persevere in the state of grace to the end; for being now justified by his blood, we shall be saved from wrath through him,'' Rom. v. 9. And ''they who receive abundance of grace, and of the gift, and of justice, shall reign in life through one Jesus Christ,'' Ibid. ver. 17. For, ''according to his mercy he saved us by the laver of regeneration, and renovation of the Holy Ghost, whom he poured forth upon us abundantly through Jesus Christ our Savior; that being justified by his grace, we may be heirs according to hope of life everlasting,'' Tit. iii. 5.

AN IMMENSE TREASURE OF SPIRITUAL RICHES.

We can now see what an immense treasure of spiritual riches the grace of God brings to the soul; and consequently, what a great value we ought to put upon it, how diligent we should be to preserve and increase it, and how careful not to lose it. The grace of God is the great instrument of our salvation; because by it we are delivered from our past sins, and preserved from sin for the time to come. With great reason, then, the wise man put so great a value upon the Divine wisdom, by whom this sanctifying grace is poured down upon our souls, when he said, ''I preferred her before kingdoms and thrones, and esteemed riches as nothing, in comparison of her; neither did I compare unto her any precious stone; for all gold, in comparison of her, is as a little sand; and silver, in respect to her, shall be accounted as clay. I loved her

above health and beauty, and chose to have her instead of light, for her light cannot be put out," Wisd. vii. 8.

Such is the esteem every Christian ought to have of the grace of God, so as to be ready to part with every thing this world can afford, rather than lose this heavenly treasure, and be separated from the charity of God, which is in Christ Jesus, by consenting to mortal sin. Such was the high esteem that St. Paul and all the saints of God had of it, who all could say with that holy Apostle, "Who shall separate us from the love of Christ? shall tribulation? shall distress? or famine? or nakedness? or danger? or prosecution? or the sword?—for I am sure that neither death nor life, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any creature, shall be able to separate us from the love of God which is Christ Jesus," Rom. viii. 35. And why so? because he esteemed the happiness of being united to Jesus Christ, by justifying grace, before every thing else, and utterly despised every thing in this world, in comparison with that heavenly treasure. "I count all things to be but loss," says he, "for the excellent knowledge of Jesus Christ my Lord, for whom I have suffered the loss of all things, and count them but as dung, that I may gain Christ, and be found in him, not having my justice, which is of the law, but that which is of the faith of Christ Jesus, which is of God, justice in faith," Philip. iii. 8.

Q. Can the sanctifying grace of God be augmented in our souls?

A. Yes; and the more it is increased in a soul, the more pure, the more holy, the more beautiful a soul is, the more inflamed also, and the more fervent her love to God becomes; which is explained by the example of iron and fire, mentioned above, in which we see that the more the fire is heated about the iron, the more splendid, the more glowing, and the brighter does the iron become. Thus the scripture says, "The path of the just, as a shining light, goeth forwards, and increaseth even to perfect day," Prov. iv. 18. Hence the frequent exhortations to "be strong in the grace which is in Christ Jesus," 2 Tim. ii. 1; and to grow in grace and in the knowledge of our Lord and Savior Jesus Christ, 2 Pet. iii. 18. And hence the angel in the Revelations cried out. "He that is Just, let him be justified still; and he that is holy, let him be sanctified still; Rev. xxii. 11. Which shows how careful we ought to be, not only to preserve, but also to increase this precious grace in our souls,

by fervent prayer, and frequent good works, which obtain from God an increase of grace, and by worthily frequenting the Holy Sacraments, which are the sacred channels by which he pours it down upon our souls.

CAN JUSTIFYING GRACE BE DIMINISHED AND LOST FROM THE SOUL.

Q. Can justifying grace be diminished and lost from the soul?

A. No doubt the fervor of our charity may be weakened, the brightness of the soul may be obscured, and her beauty diminished; and this is the effect of venial sin, and tepidity in the service of God; which, though it does not of itself destroy the habit of charity, yet by diminishing its fervor, disposes and leads on the soul, by little and little to mortal sin, by which the grace of justification is entirely banished from the soul and lost. Thus we see that a piece of iron, though inflamed to the highest degree by the force of fire, and glowing and shining with brightness; yet, when taken out of the fire and exposed to the air, gradually loses its splendor, becomes less and less clear and glowing, and at last loses the appearance of fire entirely, and returns to its own blackish color it had before.

Q. How does it appear, that a person once justified, and in the grace of God, can lose that justification.

A. This is evident from numberless texts of scripture. Thus God said to Moses, "He that hath sinned against me, him will I strike out of my book," Exod. xxxii. 33. He must have been in his books before he sinned, and therefore justified; yet he loses his grace by his sin. "If any one abide not in me," says our Blessed Savior, "he shall be cast forth as a branch, and shall wither, and they shall gather him up and cast him into the fire, and he burneth," John xv. 6. "When the just shall depart from his justice, and commit iniquities, he shall die in them," Ezek. xxxiii. 18. Hence the frequent exhortations in scripture to "serve the Lord in fear," Psal. ii. 11. "Let him that thinketh himself to stand, take heed lest he fall," 1 Cor. x. 12. "With fear and trembling work out our salvation," Phil. ii. 12. "Take heed, lest being led aside by the error of the unwise, you fall from your own steadfastness," 2 Pet. iii. 17. And St. Paul, though a chosen vessel, yet chastised his body and brought it into subjection, lest perhaps he should become a cast-away" I Cor. ix. 27.

Q. By what means can we recover the grace of justification, when we have lost it by sin?

A. The grace of justification is a free gift of the mercy of God, through the merits of Christ; and therefore, no good works whatsoever, which a sinner performs before justification, can ever merit or deserve that grace from God. Before justification, we are in the state of sin, separated from Jesus Christ; branches cut off from the vine, rotten members of his body in whom there is no life; and, therefore, incapable of bearing fruit, as he himself assures us; for, "as the branch cannot bear fruit of itself," says he, "unless it abide in the vine; so neither can you, unless you abide in me," John xv. 4. Hence the scripture assures us, that we are justified freely by his grace, through the redemption that is in Christ Jesus, Rom. iii. 24; to show that justification is by no means due to any preceding good works of ours; for, "If by grace it is not now by works, otherwise grace is no more grace," Rom. xi. 6.

Though no good works done in the state of sin, can of themselves merit, or deserve the grace of justification; yet Almighty God expressly requires certain good works to be done by the sinner, as necessary dispositions for receiving that grace, and without which it will never be granted.

These dispositions, however, are his own gifts, produced in the soul of the sinner, by the help of actual grace, which God freely bestows upon him for the sake of Christ, and with which the sinner co-operating, disposes his soul for the grace of justification; and, when these dispositions are in the soul, the grace of justification is never refused; not as due to the sinner, but as due to Jesus Christ, and to God's own fidelity, who has promised, that, when the sinner is so disposed, he will receive him into his favor, and pardon his sins. So that the justification of a sinner is wholly the gift of God, both because the dispositions necessary to prepare the sinner for receiving it, are wholly his gifts, and justification itself is given to these dispositions, not as in justice due to them, but as the gift of God's mercy, through the merits of Jesus, and for his sake.

TRUE REPENTANCE NEEDED.

Q. What are the dispositions required for the justification of a sinner?

A. The holy scripture clearly points out to us the following virtues,

as necessary for this end: *First, Faith* in Jesus Christ; for, "without faith it is impossible to please God," Heb. ix. 6. And, therefore, "The justice of God, by faith of Jesus Christ, unto all and upon all that believe in him," Rom. iii. 22.

Second, The fear of God; for, "the fear of the Lord driveth out sin; for he that is without fear cannot be justified," Ecclus. i. 27.

Third, Hope and confide in the mercy of God: for, "he that trusteth in the Lord shall be healed," Prov. xxviii. 25. And therefore, "we are saved by hope," Rom. viii. 24.

Fourth, A sincere love of God; for, "he that loveth not, knoweth not God; for God is charity," 1 John iv. 8.; and, "he that loveth not, abideth in death," 1 John iii. 14. Hence, "many sins are forgiven her, because she hath loved much," Luke vii. 46.

Fifth, A sincere repentance for our sins; for, "except you repent, you shall all likewise perish," Luke xiii. 3. And, "repent and be converted, that your sins may be blotted out," Acts iii. 19. These are the dispositions pre-required by Almighty God, as necessary for preparing the soul, and making her capable of receiving the grace of justification; and when we are thus prepared, we must,

Sixth, have recourse to the sacrament of baptism, if we have not as yet been baptised, or *to the sacrament of penance*, if we have lost the grace received already in baptism. Not as if these Sacraments were another disposition to prepare us for our justification, but as the sacred instruments, ordained by Jesus Christ, by which the grace of justification is poured down into the soul, when disposed by the above-mentioned virtues.

OTHER CONDITIONS AS WELL AS FAITH REQUIRED TO DELIVER THE SOUL FROM DEATH.

Q. Will not faith alone serve to dispose a soul for justification?

A. No; all other conditions are required to *drive away sin*, to *heal us*, and to *deliver* us *from death* as well as faith; besides, St. Paul expressly says, although "I should have all faith, so that I could remove mountains, and have not charity, I am nothing," 1 Cor. xiii. 2. And St. James decides this point in express terms, saying, after a long reasoning, to prove what he says, "Do you see that by works a man is justified, and not by faith only," James ii. 24. And St. Paul further de-

clares, that "in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but faith that worketh by charity," Gal. v. 6.

Q. What kind of works do these Apostles speak of?

A. Not any works done by the mere light of nature, nor even the works of the law of Moses; for all these were incapable of bringing us to the grace of justification; for "the law brought nothing to perfection," Heb. vii. 19. And "the gifts and sacrifices of the law cannot, as to the conscience, make him perfect that serveth," Heb. ix. 9.; "for it is impossible, that with the blood of oxen and goats, sins should be taken away," Heb. x. 4. Therefore, the words spoken by these Apostles, are faith in Jesus Christ, which is the root and foundation of all Christian works, and those other virtues of fear, hope, love, and repentance, which naturally flow from that faith, as the branches of a tree from the root; and, therefore, St. Paul, after showing the inability of the law, and all its sacrifices, to purify our consciences, concludes, "Let us draw near with a true heart, in fulness of faith—let us hold fast the confession of our hope, without wavering—let us consider one another to provoke unto charity and good works," Heb. x. 22. And, writing to the Romans on this subject, he gives this reason; "For we account a man to be justified by faith, without the works of the law," Rom. iii. 28.; namely, by that faith which, as he told us above, "worketh by charity," Gal. v. 6.; but not by the works of the law of Moses.

THE FIRM FAITH OF ALL THOSE SACRED TRUTHS WHICH CHRIST HAS REVEALED AND HIS HOLY CHURCH TEACHES.

Q. In what manner do these other virtues above mentioned flow from Faith as from their root?

A. As the beginning of all good must come from God to our souls, for "no man can come to me," says Jesus Christ, "except the Father, who sent me, draw him," John vi. 44. So, when God, of his infinite goodness, touches the sinner's heart, and moves him to return to him by repentance, the first step which the sinner takes to this great work, is to believe, with a firm Faith, all those sacred truths which Christ has revealed, and his holy Church teaches. This Faith informing him of the severity of God's justice against sin, fills his heart with that

wholesome "fear of the Lord, which is the beginning of wisdom," Prov. i. 7.; and the same Faith teaching him the infinite goodness and mercy of God, and his readiness to forgive repenting sinners, raises him up to a great confidence in God, through the merits of Jesus Christ. Then learning, from the same Faith, how infinitely good God is in himself, and how infinitely good to him, in the numberless favors he has done him, especially in the great work of our redemption, conceives, in his heart, a sincere love and affection towards so amiable a benefactor. Then reflecting on his manifold sins, the enormity of which his faith also discovers to him, he is filled with a hearty sorrow for having so ungratefully offended so good a God; he hates and detests his sins, which are displeasing and offensive to God, and firmly purposes thoroughly to amend his life, and keep the law of his God, and thus he turns to the Lord his God by a sincere repentance, and applies to the holy sacraments as the happy and effectual means to be restored to his friendship and favor.

THE MEANS BY WHICH JUSTIFICATION IS COMMUNICATED TO THE SOUL.

Q. But why did St. Peter say only to the Jews, "Repent and be converted, that your sins may be blotted out," Acts iii. 19.; without saying a word of these other virtues?

A. Because repentance is the last in order, and, when sincere, includes all the others in it. For, it is impossible to repent as we ought, without believing in God, fearing him, hoping for pardon, and loving God; all which, though not always positively expressed, are virtually, at least, contained in true repentance.

Q. How can children be justified by baptism, since they are incapable of having any of these dispositions?

A. If children, in their infancy, are incapable of having these dispositions, they are also incapable of committing any actual sin themselves, which may stand in need of an actual retraction by repentance; they were never turned away from God by any positive act of their own will, and, therefore, he does not require from them any positive act of their will to return to him again, but, out of his infinite mercy, admits them to the grace of justification, by the sacrament of baptism,

when presented to it, without any further disposition on their part: and the same way, he is pleased to deal with those, who, though grown up, have never had the use of reason. But in all others, who are capable of committing sin themselves, and of having the above dispositions, he absolutely requires they should have these dispositions, without which the grace of justification will not be given them, neither in the sacrament of baptism for sins committed before baptism, nor in the sacrament of penance, for those committed after baptism.

Q. Will not a perfect repentance serve to justify a sinner alone without any sacrament?

A. A perfect repentance, founded in a perfect love of God, is very seldom to be met with in sinners, much less can a sinner be certain that he possesses so great a happiness; yet, if so great a grace should be granted by God to any sinner, there is no doubt, but that God will, at the same time, grant him the grace of justification; for, our Savior says, "If any man love me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him," John xiv. 23.; but, as the proof which Christ here requires of the sincerity of his love, is to obey his commands, *He will keep my words;* and, as the express command of Christ is, that we receive his sacraments, for the sanctification of our souls; such a one will not be justified, even by his perfect repentance: nor will his repentance be perfect, unless it includes an efficacious will and the reception of the sacraments, from which nothing can exempt him but the impossibility of getting them. The reason is, because the sacraments are expressly ordained by Jesus Christ, as the only ordinary means by which the grace of justification is communicated to our souls.

The Sacraments as Sacred Signs and as a Means of Grace

CHAPTER XIX

INSTRUCTIONS ON THE SACRAMENTS IN GENERAL

Q. WHAT is a Sacrament?

A. A sacrament is an outward sensible action, or sacred sign, ordained by Jesus Christ, as a sure and certain means to bring grace to our souls.

Q. How many things are required to make a true sacrament?

A. Three things; *First,* that there be some outward sensible action performed;

Secondly, That this be a certain means to bring grace to the soul; and,

Thirdly, That Jesus Christ be the author of it.

Q. What does this outward action consist in?

A. In something said and something done; the thing done is called the matter of the sacrament, and the words spoken are called the form of it.

Q. To whom does it belong to perform the outward sensible action?

A. The outward action which is properly meant by the word sacrament, is the work of men; and it belongs to those to perform it who are authorized and commissioned by Jesus Christ to do so.

Q. To whom does it belong to bestow the inward grace?

A. The pouring down grace to the soul, which, properly speaking, is the effect of the sacrament, is the work of God, as none but God himself can communicate his grace to the soul.

WHEN GRACE ENTERS THE SOUL.

Q. At what time does God pour down his grace to the soul?

A. The very same instant that the outward action of any sacrament is completely performed.

Q. Does God ever fail on his part to bestow the grace, when the outward action is duly performed?

A. On his part he never fails in this; the connection between the outward sign performed and the inward grace received, is, on the part of God, infallible, being founded upon his fidelity and immutability. For, having been pleased to ordain these outward forms, to be the instruments, channels or means by which his grace should be brought to our souls, and having instituted them as an essential part of the Christian religion for this purpose; by so doing, he has evidently engaged himself always to produce the effect whenever the sacrament is performed according to his appointment; therefore, as he is unchangeable and faithful to his engagements, he never will fail on his part to do so.

Q. Is grace always bestowed when the sacrament is duly performed?

A. It but too often happens, that the grace of the sacrament is not bestowed, on account of the indisposition of the person who receives it. For, though Almighty God is always ready, upon his part, to bestow the grace, yet if the receiver be indisposed, and his soul incapable of receiving it, the grace will not be given to him, though the outward form be duly administered; not from any failure on the part of God, but from the indisposition of the receiver.

Q. Can you explain this by an example?

A. There is a clear example which explains it exactly: namely, that of writing upon paper. In order to write, there is required a pen full of ink, a hand to apply it to the paper, and paper to receive it. Now, when the pen full of ink is applied to the paper by a proper hand, and there is no impediment on the paper itself, the writing never fails to be performed; but if the paper should be oiled, and by that means rendered indisposed for receiving the ink, though the pen be full of ink, and applied by the most skilful hand to the paper, yet one single

letter will not be formed by it; not from any failure on the part of the pen, or of the hand applying it, but because the paper itself is perfectly incapable of receiving the ink upon it. The sacraments are like the pen full of ink, for, being ordained by Jesus Christ as the sacred channels through which his Divine grace flows from his blessed wounds to our souls, they contain that grace in great abundance; the person who administers the sacrament is like the hand who applies the pen to the paper, and the soul of the receiver is like the paper itself. If then this paper be in a proper condition, that is, if the soul be well disposed, these heavenly channels will never fail to communicate to her such a portion of the grace they contain as she is capable of receiving; but, if the paper be oiled, if the soul be indisposed and incapable of receiving the grace, then the grace cannot be bestowed, because the soul cannot receive it.

THE DISPOSITIONS NEEDED.

Q. Is it necessary to be well disposed when one approaches a sacrament?

A. Most assuredly; if any one presumes to receive a sacrament and has not the proper disposition, he not only deprives his soul of the grace of that sacrament, but he also commits a grievous sin of sacrilege. On the other hand, the more perfectly one is disposed, by frequent and fervent acts of faith, hope and charity, and other holy virtues, the more abundant grace he will receive; both because these good dispositions move Almighty God to be more liberal with his graces, and they also dilate the capacity of the soul, so as to enable it to receive a more abundant portion of grace from the sacrament.

Q. Can this be explained by an example?

A. As the sacraments are ordained by Jesus Christ to be the never-failing means of communicating his grace to our souls; they, therefore, contain in themselves an inexhaustible treasure of heavenly grace, from which the soul of every one that approaches them worthily, receives as much as it is capable of containing. Now, the capacity of the soul depends upon its dispositions; the more perfect they are, the more the capacity of the soul is dilated, and, therefore, the greater portion of grace it receives from these heavenly fountains. So that the sacraments may be compared to a fountain of water, and the soul to a vessel which

one carries to the fountain for water. The fountain, abounding with water, fills every vessel that is applied to it, so far as it can hold; but the larger the vessel is, the greater quantity of water it will carry away.

Q. Has this comparison any foundation in scripture?

A. It is entirely taken from the scripture; for there the grace of God is compared to water, and the sacraments to the fountain of Jesus Christ, from which that heavenly water flows; thus, "I will pour clean water upon you," says Almighty God, "and you shall be cleansed from all your filthiness," Ezek. xxxvi. 25.; and our Savior, speaking to the woman of Samaria, says, "He that shall drink of the water that I shall give him, shall not thirst for ever; but the water that I shall give him, shall become in him a fountain of water springing up unto everlasting life," John iv. 13. Isaiah, foreseeing the inexhaustible sources of this heavenly water which were to be ordained by Christ in his holy sacraments, cries out with rapture, "You shall draw water with joy out of the Savior's fountains!" Is. xii. 3. And the prophet Zacharias, on the same subject, says, "In those days there shall be a fountain open to the house of David, and to the inhabitants of Jerusalem, for the washing of the sinner and the unclean woman," Zach. xiii. 1.

Q. Why do you say that a sacrament is *a sacred sign?*

A. Because the outward sensible action which is used in the sacrament, is not only the instrument or means by which the grace of God is actually communicated to our souls; but at the same time, it represents to us the nature of that grace which we receive, as the principal thing of which it is the sign; it also puts us in mind of the passion and death of Jesus Christ, through the merits of which, his grace is bestowed upon us, and the eternal salvation of our souls, which is the great end for which he bestows it. Thus, St. Paul says of baptism, "We who are baptized in Christ Jesus, are baptized in his death."

See here how baptism is the sign of the death of Christ; and to put us more effectually in mind of this, the Church makes frequent use of the sign of the cross in administering the sacraments, especially in the most essential part of their administration; which teaches us that the whole virtue of the sacraments flows from the death of Christ upon the cross. The Apostle goes on, "For we are buried together with him by baptism unto death; that, as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life;" which

shows that the sacrament of baptism is a sign of the grace we receive in it, by which we die to sin, and rise to a newness of life, after the example of the resurrection of Jesus. The Apostle adds, "But if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection," Rom. vi. 3. to put us in mind that this holy sacrament is also a sign of our rising again at the last day, by a glorious resurrection as the end for obtaining which it was instituted.

In like manner, of the holy communion, it is said, "As often as you shall eat this bread and drink this chalice, you shall show the death of the Lord until he come," 1 Cor. xi. 26. See how it is a memorial of the death of Christ. Also, "He hath eateth my flesh and drinketh my blood, abideth in me and I in him," John vi. 57.; and "He that eateth me, the same shall live by me," verse 58. See how the action of receiving, under the form of bread and wine, is a sign of the inward grace.

Lastly, "He that eateth my flesh and drinketh my blood, hath life everlasting, and I will raise him up in the last day," verse 55. See how it is a pledge of eternal happiness.

THE EXTERNAL SENSIBLE SIGNS.

Q. Why did God ordain these external sensible signs as the means of communicating his grace to our souls?

A. For several very important reasons; *First, In condescension to our weakness.* For, had man been a being purely spiritual, without any body, Almighty God would, doubtless, have bestowed his gifts in a manner suitable to such a being, and, therefore, in a manner purely spiritual. But with us the case is very different: We are composed of a body along with a soul; and, in our present state of weakness and corruption, this last is in such subjection to the former, that things purely spiritual seldom make a proper impression upon us; nay, by far the greatest part of mankind are such slaves to their senses, that they seem incapable of comprehending any thing but what falls under these organs; so that even the great truths of religion, which they are bound to know, must be suited to their capacity, and made easy and familiar to them by similitudes taken from sensible objects. On this account Almighty God, out of the most endearing condescension to our weakness, has been pleased to ordain the sensible signs, which we call sacra-

ments, as the means of bestowing his grace upon us, that, by this means, we might the more easily understand the wonderful things he works in our souls by them.

TO CONFIRM OUR FAITH IN HIS PROMISES.

Second, To confirm our faith in his promises, and be a comfort to our souls. The grace of God, by which we are restored to his friendship, and cleansed from our sins, and, at the same time, strengthened to persevere in his service, is, doubtless, the most important benefit we can receive from him in this life; and when we are so unhappy as to have lost his friendship by sin, nothing, surely, can be a greater comfort to us than to have a well grounded confidence, that we are reconciled to him again. Now, as he has instituted the sacraments with this express promise, that, when they are received by a person properly disposed, he will never fail, on his part, to communicate his grace to the soul, this makes the sacraments a great source of consolation to us. For, though we have not an absolute certainty of receiving the grace, because we can never have an absolute certainty that our own dispositions are such as they ought to be; yet, as we are absolutely certain of the effects of the sacraments, on the part of God, and can have a very high probability of our own dispositions; this is fully sufficient for well grounded hope and confidence in God, through the merits of our Blessed Redeemer. Which, being all the certainty God allows in this life, serves, on the one hand, to keep us humble, and to make us work out salvation with fear and trembling: and on the other, gives us a sufficient ground of hope for mercy, and fills us with consolation.

TO UNITE ALL THE MEMBERS OF HIS CHURCH IN ONE BODY.

Third, To unite all the members of his church in one body; for no society of men can be united together, unless they be joined by some sensible ties or bonds, which keep them in one. Now, in the Church of Christ, the sacraments are the bonds which keep all her members conjoined in one body, and distinguish them from all others who do not belong to her, and are, at the same time, an open profession of their

faith in Jesus Christ, by whom they were ordained: "We are all baptized," says St. Paul, "into one body," 1 Cor. xii. 13; "and we being many, are one body, who partake of that one bread," 1 Cor. x. 17.

TO HUMBLE OUR PRIDE AND TEACH US OUR OWN MISERY AND UNWORTHINESS.

Fourth, To humble our pride, and teach us our own misery and unworthiness; when we see that all the dispositions we can have, and all the means we can use, are unworthy of the great and inestimable benefit of the grace of justification, and that we are forced, after all, to submit ourselves to the use of the sensible elements for obtaining this favor, and thereby constrained to acknowledge, that it is the effect of the pure mercy and goodness of God, alone, through the merits of Jesus Christ, and not given as due to any deservings or merits in us.

Q. Why do you say that the sacraments are sacred signs, *ordained by Jesus Christ?*

A. Because the sacraments do not of their own nature, signify the grace they contain; neither do they do so from the institution of men; much less can any outward action of itself confer the grace of God on our souls. All this is wholly owing to the good will and pleasure of Almighty God; for he alone can bestow his grace upon us, and he alone can ordain what means he pleases to do so; and seeing he has ordained these determined actions, which we call sacraments, and no other, as the means of bestowing his grace on man; by these alone, and no other can we obtain it. Hence it follows, that no power on earth can change what was ordained by Jesus Christ in the outward forms of the sacraments, without destroying them entirely; for, if any change be made in what he ordained to be done, it is no more the same form to which his grace was annexed; and consequently ceases to be a sacrament at all.

MINISTERS OF CHRIST AND DISPENSERS OF THE MYSTERIES OF GOD.

Q. Who are those whom Jesus Christ has authorized and commissioned to administer his sacraments?

A. The administration of the sacraments is one of those sacred powers of the priesthood, which Jesus Christ gave to his apostles, and

their successors the bishops and priests of the church; who are, therefore, called the "Ministers of Christ, and the dispensers of the mysteries of God," 1 Cor. iv. 1; because they are authorized by Christ, as his substitutes, to perform in his name, and in his person, the outward sensible actions, or sacred signs, in which the sacraments consist.

In the administration of any sacrament, two persons always concur, the minister of the sacrament, who, true representative of Christ, performs the outward part in a visible manner; and Christ himself, who, as the principal but invisible agent, pours down the inward grace to the soul of the worthy receiver, the very moment that the outward action is performed by his minister.

Q. What things are required in the minister of the sacraments to administer it validly?

A. These three things,

First, That he be authorized by Jesus Christ to perform it. Thus the bishops or first pastors of the church, to whom the plenitude of the priestly powers belong, are authorized by Christ to administer all the sacraments. The priests, who are called the pastors of the second order, are authorized by their office to administer all the sacraments, except confirmation and holy orders. The deacons receive power, by their ordination, to administer baptism in all its solemnities, by commission from the two former; and the inferior orders, and all laics, both men and women, are authorized, in case of necessity, to administer baptism privately.

Second, That he have the intention of doing at least what the Church does.

EXACTNESS IN ADMINISTERING THE SACRAMENTS.

Third, That he perform the sacred sign exactly.

Q. Is it not necessary that the person, who administers any sacrament, be in the state of grace?

A. A person who knows himself to be in the state of sin, and in disgrace with God, and who in that state should presume to administer any sacrament, would be guilty of a very great sin by doing so; but this would make no difference as to the fruit of the sacrament in the worthy receiver; for the effects of the sacraments are not annexed to

the sanctity of the person who administers them, but to the exact performance of the external rite, by a person properly authorized. In this we see the infinite goodness of God, who, for our greater comfort, would not let the efficacy of his sacrament depend on the sanctity of the minister; because this being a circumstance of which we can have no certain knowledge, nor even probable assurance, had this been required, we should have been deprived of all solid ground of hope, and been in perpetual doubts and fears, whether we had received the grace of the sacrament or not.

Q. What kind of grace do the sacraments communicate to the worthy receiver?

A. Two kinds, justifying grace, and sacramental grace.

Q. How do they confer justifying grace?

A. If the receiver be in the state of sin, by the sacraments of baptism and penance he receives the first grace of justification, by which he is cleansed from the guilt of his sins, and restored to the friendship of God. For these two sacraments are instituted for this very end; to-wit, baptism, to cleanse us from original sin, and also from all actual sins which an adult person may have committed before baptism; and penance, to cleanse us from all the sins we may have committed after baptism: and on this account, baptism and penance are called the *sacraments of the dead,* because they raise the soul from the death of sin to the life of grace. On the other hand, if the person be already in the state of grace, and receive any of the other sacraments, he receives by them an increase of justifying grace, by which his soul is rendered more pure and holy, and more beautiful in the sight of God: and therefore, these other sacraments are called the *sacraments of the living,* because they cannot be received worthily unless the soul of the receiver be alive to God, by being in the state of grace. The sacrament of penance also, is sometimes of this number: namely, when the penitent is already in the state of grace, and has only venial sins, by the sacrament of penance, he receives an increase of justifying grace also.

WHAT IS MEANT BY SACRAMENTAL GRACE.

Q. What is meant by sacramental grace?

A. Sacramental grace is that particular actual grace which is

peculiar to each sacrament, and which strengthens the worthy receiver, and enables him to perform those duties, and accomplish those ends, for which each particular sacrament was intended. THUS IN BAPTISM, WE RECEIVE STRENGTHENING GRACE TO ENABLE US TO LEAD A CHRISTIAN LIFE; IN CONFIRMATION, TO PROFESS OUR FAITH IN THE MIDST OF ALL THE ENEMIES OF OUR SOULS; IN THE HOLY COMMUNION, TO PRESERVE AND AUGMENT THE LIFE OF THE SOUL, AND THE LOVE OF GOD; IN PENANCE, TO PRESERVE US FROM FALLING BACK TO OUR SINS; IN EXTREME UNCTION, TO OVERCOME OUR SPIRITUAL ENEMIES IN THE HOUR OF DEATH; AND IN HOLY ORDERS AND MATRIMONY, TO DISCHARGE PROPERLY ALL THE DUTIES OF THESE TWO STATES OF LIFE.

Q. Have the sacraments any other effect besides the bringing these graces to the soul?

A. Three of them; to wit, baptism, confirmation, and holy orders, produce also another effect, which is to imprint a character or seal in the soul by the operation of the Holy Ghost; of which the scripture says, in Christ, "Also, believe you were sealed with the Holy Spirit of promise," Ephes. i. 13. And again, "Grieve not the Holy Spirit of God, whereby you are sealed unto the day of redemption," Eph. iv. 30. And of your confirmation in particular, it is said, "Now he that confirmeth us with you in Christ and he that hath anointed us, is God, who hath also sealed us," 2 Cor. i. 21.

THE IMPRINT OF THE SOUL.

Q. What is understood by a character?

A. It is a spiritual mark or sign imprinted in the soul similar to the impression of a seal upon soft wax; which denotes that the person who receives it, is thereby consecrated and dedicated to the service of God, according to the intention for which the sacrament was instituted. Thus the character of baptism denotes, that the person who has it is consecrated to God as a Christian, is a member of the Church of Christ, and entitled to all the other sacraments of the Church, as helps to enable him to serve God, in that quality. The character of that confirmation denotes, that the person who has it, was dedicated to the service of God, as his soldier, and engaged for ever to serve him in that quality; to do which, the grace of that sacrament

enables him. The character of priesthood denotes, that the person who has it, is consecrated to God, to serve at his altar, and that he has received all the sacred powers annexed to that high office.

Q. Does this character remain for ever in his soul?

A. Yes; and on that account, the three sacraments which give it, can never be received more than once by the same person; for, if a person be once baptized, or a confirmed Christian, or a priest, he remains so for ever: and in the next life, these sacred characters will be a great increase of glory to those who go to heaven, and of misery to those who go to hell.

THE SEVEN SACRAMENTS.

Q. How many sacraments are there in the Church of Christ?

A. There are seven; to wit, BAPTISM, CONFIRMATION, HOLY EUCHARIST, PENANCE, EXTREME UNCTION, HOLY ORDERS, and MATRIMONY.

Q. How can it be proved that there are seven sacraments? Is there any text of scripture that says so?

A. There is not one text of scripture which explicitly declares the nature of the sacraments, or determines their precise number. And in this we see the inconsistency of those who pretend to follow no other rule but scripture, and to believe nothing but what is to be found in plain scripture; while yet they admit of two sacraments, and reject the rest, though they cannot bring one text of scripture to authorize their doing so. But that there are seven true and real sacraments instituted by Jesus Christ, and left by him in his church, for the benefit of his followers, is proved by two unanswerable arguments.

First, Because we find in scripture that there are seven outward sensible actions laid down there, as certain means of God's appointment, to bring grace to our souls, as shall be shown, when explaining each sacrament in particular. And,

Secondly, Because the Church of Christ, in all ages, from the very beginning, has believed and acknowledged the seven sacraments above mentioned, and has administered them as means of grace to her children.

THE COMMON NEEDS OF ALL CHRISTIANS.

Q. Are all obliged to receive the sacraments according to the need we may have of them?

A. Some of the sacraments are only intended for particular purposes and states of life; and those only are obliged to receive them, who embrace those states, such as holy orders and matrimony; but the others are intended for the common wants of all Christians, and, therefore, all are obliged to receive them, otherwise the grace to remedy their wants will not be granted. For, as they are ordained by Jesus Christ as the means by which he bestows his grace upon our souls, and as the ultimate condition for this purpose, presupposing all the other conditions required as dispositions on our side; and as he is free master of his own gifts, and may require what conditions he pleases from his creatures, in order to receive them, it is not enough that we perform some of these conditions, we must perform them all; and the sacraments being the last required, and which serve as the very instruments for bestowing upon us the grace intended by them, it is plain that the other conditions, without this, will not be sufficient, and, therefore, that it is absolutely necessary to receive the sacraments, where they can be had, in order to receive the grace annexed to them.

The Seven Sacraments.

A Child of God or the Regeneration of the Soul

CHAPTER XX

Instructions on the Sacrament of Baptism

Q. What is the design or end for which the sacrament of baptism was instituted?

A. The design of this sacrament is to make us Christians, to deliver us from the slavery of Satan, under which we were born, to unite us to Jesus Christ, as members of his body; and to give us a title and right to receive all the other sacraments, and helps of religion in this life, and eternal happiness in the life to come.

Q. How is all this done?

A. By the new birth which we receive in baptism, by which we become the children of God, being spiritually born again by the grace which is here bestowed upon us. In our natural birth from our earthly parents, we are born carnal minded, sullied with sin, subject to eternal death, and aliens from God. In this new birth, which is the work of the Holy Ghost by the Sacrament of baptism, our souls are newly formed, we become spiritual partakers of the divine nature, heavenly minded, and fit for the kingdom of God, as his children and heirs of the kingdom. Thus Jesus Christ explains this when he says, "That which is born of the flesh is flesh, and that which is born of the spirit is spirit," John iii. 6.

IS BAPTISM A TRUE SACRAMENT?

Q. Is baptism a true sacrament?

A. It is; because it has all the things requisite in a sacrament.

Q. What is the outward sensible sign used in baptism?

A. Pouring water upon the person baptized, and saying at the same time, these words, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.

Q. How is this action performed?

A. By pouring, or dipping in water, either of which is necessary: and it is the order and custom of the Catholic Church, to pour or dip three times at the names of the three Divine Persons; though the dipping three times is not so essential that the omission of it would render the baptism null and void.

Q. What about all of those who administer baptism so slightly, that it is doubtful whether it can in any sense be called an *ablution* or *washing?*

A. Such as these run a risk of not baptizing at all.

Q. What is the inward grace which baptism brings to the soul?

A. The sanctifying grace of God, by which the soul is regenerated, cleansed from all the stains of original sin, and of actual sin, if there be any; and is made a child of God, a member of his church, and an heir of heaven.

Q. Where do we find that Jesus Christ is the institutor of this sacrament?

A. From the commission he gave to the pastors of the church, in the persons of the apostles, when he said, "Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," Matth. xxviii. 19.

Q. How is this outward action a sign of the inward grace received?

A. The word *baptize* is a Greek word, which signifies *to wash with water,* when, therefore, water is poured upon the body outwardly, and these words pronounced, "I baptize thee," that is, I wash thee with water, "in the name of the Father and of the Son, and of the Holy Ghost," this represents the inward washing of the soul, by the sanctifying grace of God which is poured down upon it.

Q. What kind of water must be used in baptism?

A. Natural elementary water only, such as is produced by nature, and not by the art of man; and it is all one whether taken from the sea, or a spring, or a river, or a well, or be rain water, or the like. And in this we see the infinite goodness of God, who was pleased, to

ordain, for the matter of this sacrament, a thing so common in every place, that none might be in danger of being deprived of it.

Q. When are the words to be pronounced?

A. At the very same time that the water is poured on the one baptized, and by the same person.

Q. And must all the words be pronounced?

A. If either the words "I baptize," or "thee," or "in the name," or any of the Divine Persons were omitted, it would be no baptism.

Q. Who are authorized to give the sacrament of baptism?

A. The bishops and priests of the church are authorized, in virtue of the priesthood, to administer baptism, and deacons, by commission from them, can do the same, with all its solemnities; but in cases of necessity, where these cannot be had, any lay person, man or woman, is authorized to do it, which also shows the infinite goodness of Jesus Christ, lest any should be deprived of a sacrament which is so absolutely necessary for salvation, if the administration of it had been wholly confined to the ministers of the Church only.

SECTION I.

Instructions on Effects of Baptism

Q. What are the effects of baptism?

A. The effects of baptism are these: *First.* It cleanses the soul from the guilt of all preceding sins, whether original or actual.

Second. It frees us from the eternal punishment due to sin, all the temporal punishments, also, which the Justice of God could command for the sins one may have committed before baptism.

Third. It adorns the soul with the grace of Justification, and with all those other graces and virtues which accompany it.

Fourth. It makes us Christians, imprinting the sacred character of a Christian in the soul; and, as a consequence of all this.

Fifth. It regenerates us by a new spiritual birth, making us children of God, members of his Church, and heirs of Heaven, and makes us capable of receiving all the other sacraments, and spiritual benefits which Christ has left in his Church, and gives us a right and

title to receive them as our needs may require, as also to receive the necessary helps of actual grace to enable us to live a good Christian life, and preserve the sanctity we have received in baptism.

Sixth. It gives us a right and title to the kingdom of heaven.

CLEANSED FROM ALL SIN.

Q. How can it be shown that baptism washes away our sins, and justifies us in the sight of God?

A. From several strong and plain testimonies of scripture. *First.* St. Paul, writing to Titus on this subject, says: "We ourselves, also, were some time unwise, incredulous, erring slaves to divers desires and pleasures, living in malice and envy, hateful and hating one another. But, when the goodness and kindness of God our Savior appeared, not by the works of justice which we have done, but according to his mercy, he saved us by the laver of regeneration, and renovation of the Holy Ghost, whom he hath poured forth upon us abundantly through Jesus Christ our Savior; that being justified by his grace, we may be heirs according to hope, of life everlasting," Tit. iii. 3. In this beautiful passage, the Apostle first acknowledges his former sins, then declares, that the kindness he received from God in delivering him from them, was not owing to his own merits, but to the free mercy of God; that the means by which he was saved from them was the "laver, or washing of regeneration," the sacrament of baptism, by which he was renewed, by the operation of the Holy Ghost, through the merits of Christ, and that by the grace received in this laver of regeneration, he was "justified," and made an heir to life everlasting.

Second. "Christ loved his Church," says the same Apostle, "and delivered himself for it, that he might sanctify it, cleansing it by the laver of water in the word of life," Eph. v. 25. So here we are assured that Christ died for his Church, on purpose that he might cleanse and sanctify her by means of the sacrament of baptism, which consists in the washing of water, accompanied with the word of life, to wit, the invocation of the adorable Trinity.

Third. At St. Peter's first sermon, when the Jews asked him what they must do, he made answer, "Do penance, and be baptized every

one of you in the name of Jesus Christ, for the remission of your sins,'' Acts ii. 38.

Fourth. When Ananias came to St. Paul after his conversion, he said to him, ''Rise up and be baptized and wash away thy sins,'' Acts, xxii. 16.

Fifth. St. Peter compares baptism to the ark of Noah, and observes, that as the ark saved all those who were in it from the water of the deluge, so ''baptism being of like form, saveth you also: not putting away the filth of the flesh, but the examination of a good conscience towards God, by the resurrection of Jesus Christ,'' 1 Pet. iii. 21; where it is expressly declared that we are saved by baptism, through the merits of Christ, by washing our conscience towards God.

BAPTISM THE FIRST DOOR BY WHICH WE ENTER THE FOLD OF JESUS CHRIST.

Q. In what manner does baptism free us from the punishment of sin?

A. As baptism is the first door by which we enter into the field of Jesus Christ, the first means by which we receive the grace of reconciliation with God, therefore, the merits of his death are, by baptism, applied to our souls in so superabundant a manner, as fully to satisfy the Divine justice for all demands against us, whether for original or actual sin; and therefore God grants us in it a full and prefect remission of all our past sins, and of all the punishment due to them. So that, though a person had been guilty of the most enormous sins, yet if, upon his sincere repentance, he receives the grace of baptism, and should die in that happy state, his soul would go straight to heaven, having nothing to hinder its entrance into that seat of bliss and happiness. And this is the reason why, when adults are baptized, no penitential works are imposed on them; which is one great difference between this sacrament and that of Penance, in which last, though the guilt and eternal punishment be remitted, yet a debt of temperal punishment still remains to be paid.

Q. Does baptism free us from the infirmities and wounds of our nature occasioned by original sin, to wit, concupiscence, ignorance, and the like?

A. No. These are more the necessary effects of original sin, than a punishment inflicted for it; and God is pleased not to take them away by the grace of baptism but leaves them. *First,* To humble our pride, by the daily experience of our own weakness.

Second. To detach our hearts from this world, and consider it as a place of banishment, in which we are exposed to so many afflictions from these infirmities of nature.

Third. To make us long for Heaven, where alone we shall be de-delivered from all our miseries.

Fourth. To try our fidelity, and exercise our virtue in fighting against these internal enemies, that by gaining the victory we may increase our crown. But Baptism is of great advantage to us in this battle; because, by the sacramental grace peculiar to baptism, the violence of these enemies is greatly restrained, the ardor of our passions is moderated, and copious help is given us to enable us to overcome them.

SECTION II.

Instructions on Necessity of Baptism

Q. Is Baptism necessary for our salvation?

A. It is doubtless the most necessary of all the sacraments, because without it we are incapable of receiving any other sacrament, and because it is ordained by Jesus Christ as the only means for receiving the first grace of justification, by which alone we can be delivered from original sin, and partake of the benefits of Christ's sufferings, so as to become members of his body.

Q. How does this appear from scripture?

A. From the following testimonies: *First.* Our Savior, in his conversation with Nicodemus, declares, that "except a man be born again, he cannot see the kingdom of God;" and a little after, he shows how this new birth is bestowed upon us; "Verily, verily, I say to thee, except a man be born again of water and the Holy Ghost, he cannot enter into the Kingdom of God," John iii. 3, 5. Here we see that this new birth, absolutely necessary for salvation, is bestowed upon us by water; that by the use of this outward rite, the spirit of God comes to our souls, to operate in us that spiritual birth; and that these two, the outward rite, and the inward regeneration, are, by the appointment

of God, so connected, that if the rite be not used, the new birth will not be bestowed, and that, therefore, without that sacred rite of baptism, we can never see the kingdom of God.

THE COMMISSION TO TEACH AND BAPTIZE.

Second. When our Savior gave his Apostles their commission to teach and baptize all nations, he immediately adds, "He that believeth, and is baptized shall be saved, and he that believeth not shall be damned," Mark xvi. In which words, we must observe that our Savior here, with the same breath, commands the Apostles to teach and baptize all nations; consequently, he requires that all nations should believe the truths taught by the Apostles, and be baptized. And, in fact, he promises salvation not to faith alone, but to faith and baptism together, which evidently shows the necessity of one as well as of the other. It is true in what he adds, "he that believeth not shall be damned," he mentions Faith alone; but the reason is, he is here speaking only of adults, or those who are of an age capable of being instructed, in whom actual faith, or the positive belief of the truths taught by the Apostles, is commanded as a disposition absolutely necessary for baptism. The need of baptism, then, is necessarily included in their not believing; and these words, in their full sense, run thus: *He that believeth not, and of consequence is not baptized, shall be damned.*

Third. The Jews who were converted at St. Peter's first sermon, believed what he had delivered to them concerning Jesus Christ, and consequently, had true faith; they had also *compunction in their hearts,* that is, at least a beginning of repentance; but when they asked, "Men and brethren, what must we do?" St. Peter answered, "Do penance, and be baptized every one of you, for the remission of your sins," Acts ii. 37. He saw they believed in Jesus Christ, therefore he made no mention of faith; but he declared they must give proof of the sincerity of their repentance, by doing penance for their sins, and then apply to baptism as the means ordained by God for giving them the grace of justification for the remission of their sins, insomuch that, where it can be had, neither faith nor repentance will do without it.

Fourth. St. Paul, on his conversion, had true faith in Jesus Christ, was thoroughly converted, and gave himself up wholly to Jesus Christ, saying, "Lord, what wilt thou have me to do?" he continued three days doing penance in praying and fasting and yet, after all this, when Ananias came to him, he said "Arise, and be baptized, and wash away thy sin," Acts xxii. 16. In which words is evidently shown the absolute necessity of baptism for our justification, and that neither faith, nor repentance, nor prayer, nor fasting, will do without it, where it can be had.

JUSTIFICATION WITHOUT BAPTISM.

Q. Why do you say *where it can be had?* Is it possible in any case to be justified without baptism?

A. Properly speaking, it is impossible to be justified without baptism, as all the above clear texts evince; for where it cannot be had actually, it must, at least, be in desire. Now there are two cases in which a man may be justified and saved, without *actually* receiving the sacrament of baptism; *first,* if an infidel should become acquainted with the true faith of Christ, and embrace it, but be in such circumstances that it was not in his power to get himself baptized, notwithstanding his earnest desire of that Sacrament; if this desire be accompanied with a perfect repentance for his sins, founded in the love of God above all things, this would supply the want of actual baptism, and a person dying in such dispositions would surely be saved.

Secondly. If any person should suffer martyrdom for the faith of Christ, before he had been able to receive baptism, this would also supply the want of actually receiving the Sacrament. In this case the person is *baptized in his own blood;* in the other case, he is said to be *baptized in desire.*

Q. What becomes of young children who die without baptism?

A. If a young child were put to death for the sake of Christ, this would be to it the *baptism of blood,* and carry it to heaven; but, except in this case, as such infants are incapable of having the desire of baptism, with the other necessary dispositions, if they are not actually baptized with water, they cannot go to heaven; our Savior's words being perfectly clear and express, "Except a man be born again of

water and the Holy Ghost, he cannot enter into the kingdom of God," John iii. 5. As for what becomes of such unbaptized children, divines are divided in their opinions about it; some say one thing, some another; but as God Almighty has not been pleased to reveal it to his Church, we know nothing for certain about it.

Q. As baptism is of such absolute necessity for salvation, can a person receive it more than once?

A. By no means; and it would be a great sacrilege to attempt it; for the great end of baptism is to free us from original sin, and make us Christians, imprinting the sacred character of a Christian in our souls. Now, once we are freed from original sin, we are freed from it for ever; once that sacred character of a Christian is imprinted on the soul, it remains there for ever, and can never be blotted out. Therefore, the effects of the sacrament of baptism can never be produced in our soul a second time.

Q. What dispositions are required for receiving this Sacrament?

A. From all we have seen, it is plain, that in young children no dispositions are required at all, because they are incapable of any; but in adults the dispositions required for receiving the graces of baptism, are. *First.* That the subject be willing to receive it. *Second.* Faith in Jesus Christ. *Third.* True repentance of sins.

The Confirmation of Our Faith

CHAPTER XXI

INSTRUCTIONS ON THE SACRAMENT OF CONFIRMATION

Q. What is the end or design for which confirmation was ordained?

A. The design of the Sacrament of confirmation is to complete and perfect the sanctification our souls received in baptism, by bringing down the Holy Ghost in a more particular manner to dwell in them, and to fortify and confirm them in our faith, and enable them more effectually to resist all the enemies of their souls.

Q. Can this be explained by example?

A. It is most fitly explained by the example of the holy Apostles, for, though they had been for three years in the school of Jesus Christ, had enjoyed his blessed company, seen his holy example, and been witness of his miracles; and, although he had been particularly attentive, during all that time, to instruct them in the most ample manner, both in public and private, in all the truths of his gospel; yet it is surprising to see how imperfect they were after all, how little they understood the great truths he revealed to them, and how much less they practised the lessons he had given them.

At the last supper, "there was a strife amongst them, which of them should seem to be the greater," Luke xxii. 24; notwithstanding all the lessons of humility he had given them; and so far were they from profiting by his instructions about suffering for his sake, that when he was taken in the garden, "they all forsook him and fled away," Matth. xxvi. 56. Peter denied him, and cursed and swore he knew nothing about him. All this shows how imperfect they still were; and the reason is, because the Holy Ghost had not yet come down upon them.

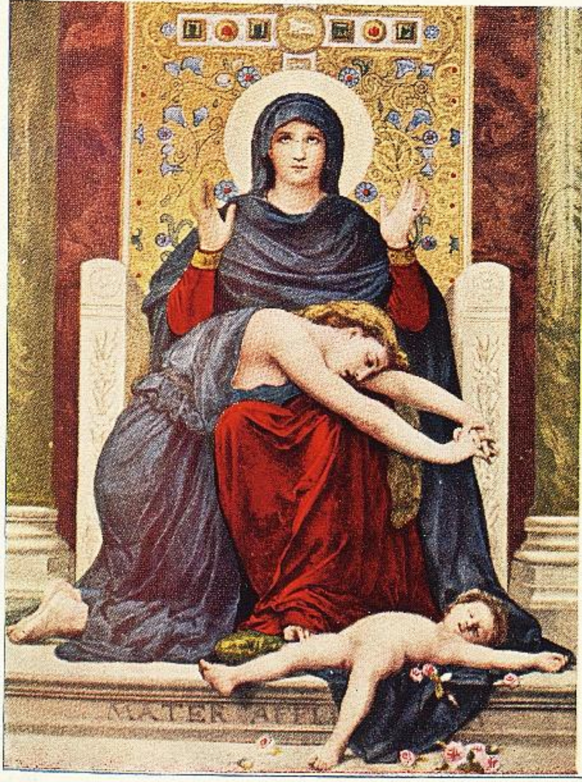
No sooner had they received this Divine Spirit than immediately they became new men; their minds were enlightened to understand



MADONNA AND CHILD
BY MURILLO



MADONNA AND CHILD
BY GUIDO RENI



THE MOTHER AFFLICTED



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ST. CATHERINE OF SIENNA
THE MIRACLE OF THE FIVE WOUNDS

all the things that their blessed master had taught them; their hearts were inflamed with a most ardent love for him, and a great zeal for his honor and for propagating his glory; the grace of his Holy Spirit "endowed them with a power from on high," Luke xxiv. 49. Which confirmed them in all good, and enabled them, in a most wonderful manner, cheerfully to undergo all dangers, to overcome all difficulties, and to suffer all torments, for the sake of their Lord and Master, so as even to "rejoice that they were accounted worthy to suffer reproach for the name of Jesus," Acts v. 41.

By all which we see, that, by the decrees of heaven, the sanctification of our souls is, in a special manner, the work of the Holy Ghost. Now, as we are called, by our very vocation as Christians, to be saints, and to be perfect, according to that of our Savior, "Be ye perfect as also your heavenly Father is perfect," Matth. v. 48.

Our blessed Redeemer was pleased of his infinite goodness, to institute the holy sacrament of confirmation, as the never failing means in his Church to communicate his Divine Spirit to his followers, to confirm them in his service, and enable them to arrive at that sanctity and perfection which he requires from them.

Q. Is confirmation a true sacrament?

A. It is; because it has all the three things necessary to constitute a sacrament.

THE OUTWARD SENSIBLE SIGN USED IN CONFIRMATION.

Q. What is the outward sensible sign used in confirmation?

A. Taking the whole of it as laid down in the holy scripture, it consists of three things: *First,* The Bishop, to whom alone, it belongs to give confirmation, stretching out his hand over those that are to be confirmed, prays for them all in general, that the Holy Ghost may come down upon them with his sevenfold graces.

Second, Coming to each one in particular, he lays his hands upon the head.

Third, At the same time he anoints the forehead with the holy chrism in the form of the cross, saying these words, "I sign thee with the sign of the cross, I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost."

Q. Where do we find in scripture that this outward action is in-

stituted by Jesus Christ, to be the means of bringing the Hcly Ghost to our souls?

A. In the Acts of the Apostles, we are told, that when St. Philip the deacon had, by his preachings, and miracles, converted the Samaritans, "they were baptized both men and women," Acts viii. 12. Which, when the Apostles who were at Jerusalem had heard, "they sent to them Peter and John; who, when they were come, they *First,* Prayed for them, that they might receive the Holy Ghost.

Second, They laid their hands upon them, and they received the Holy Ghost," ver. 14. In which passage we evidently see, that prayer, and the laying of the hands, were the outward means used by these Apostles, by which the Holy Ghost was communicated to their souls; prayer, as a preparation, and laying of the hands, as the immediate means appointed for that purpose.

Q. Where do we find the anointing and confirming?

A. The scripture, speaking upon any subject, does not always mention every circumstance relating to it in one place, but sometimes mentions one circumstance, sometimes another; and it is by collecting these different passages together, that we have the whole. St. Paul speaking of this sacrament, in his epistle to the Corinthians, describes it thus: "Now he that confirmeth us with you in Christ, and he that hath anointed us, is God; who hath also sealed us; and given the pledge of the Spirit in our hearts," 2 Cor. i. 21. In which words he both mentions the confirming us, and the anointing us, and also the sealing us, or the sacred character which this sacrament imprints on our souls; and, at the same time declares, that all this is the work of God; that is, that God is the author of it. From these two passages we have the whole of this sacrament explained to us, both as to the outward action, as above described, and the inward grace, or the sacred effects which it produces in the soul.

THE EFFECTS OF THIS SACRAMENT.

Q. What are the effects of the sacrament of confirmation?

A. *First,* It brings down the Holy Ghost in a particular manner to our souls, with all his gifts and graces, increasing the justification of our souls, and making us more pure and holy in the eyes of God.

Second, It confirms and strengthens us in our holy faith, and enables us to profess it before tyrants and persecutors, and to fight manfully against all the enemies of our souls, so as to bear all the crosses and trials of this life with Christian meekness and humility after the humility of Jesus.

Third, It imprints a sacred character or seal in the soul, which shows that we have been confirmed, and as it were, enlisted in the service of Jesus Christ, to fight under his banners, against all his and our enemies. For this reason, as in baptism, this sacrament can never be received more than once, because this character, once received, can never be blotted out or lost.

Q. As confirmation brings down the Holy Ghost to sanctify our souls, do all that receive confirmation become saints?

A. Happy would it be, for the world, if this were the case; but this happens but too seldom; and the reason is, that, in order to become a saint, two things are required, the assistance of the Holy Ghost, and our co-operation. Both these are absolutely necessary. Without the Divine assistance we can do nothing towards our salvation; and though Almighty God should bestow his chosen graces upon us, if we resist them, and do not co-operate with them, we shall never advance one step towards Christian perfection. Hence St. Paul declares, that in all the great things he had done, it was "not I" says he, "but the grace of God with me," 1 Cor. xv. 10; not I alone, nor the grace of God alone, but "the grace of God with me," the grace of God assisting, and I co-operating. Now, in the sacrament of confirmation, God Almighty does his part; he gives us his Holy Spirit, and with him all those graces necessary to enable us to become saints, if we co-operate with them, and even after receiving these graces, the fault is entirely our own, because we do not improve them as we might.

Q. How is the outward action of confirmation a sign of the grace received?

A. The imposition of the hands represents the communication of the Holy Ghost to the soul, and the anointing the forehead with holy chrism, represents the nature and plenitude of the grace received by the internal unction of the Holy Ghost.

Q. How so?

A. The chrism is a sacred ointment, composed of *oil of olives*

and *balm of Gilead,* solemnly blessed by the bishop on holy Thursday. The oil represents the fulness of the grace received; both because, as oil, when dropped upon any thing, spreads itself upon it, and insinuates itself into all its parts, so the grace of this holy Sacrament penetrates into the soul, and diffuses itself throughout all her powers; and also, because oil being a smooth mild substance, it represents that spirit of mildness and patience under the cross, which is one principal effect of confirmation. At the same time, as the balm has the particular property of preserving bodies, after death, from putrefaction, it fitly represents the fortifying grace received in confirmation, by which our souls are preserved from the corruption of sin, after our sins have been destroyed by the sacrament of baptism.

THE SACRED CHARACTER IMPRINTED ON THE SOUL BY THE SACRAMENT.

Q. Do all receive an equal share in the sacrament of confirmation?

A. The sacred character imprinted in the soul by confirmation is the same in all; but the other graces communicated to the soul are given in proportion to the designs which God has in view for the person who receives this sacrament, and to the dispositions with which he comes to receive it.

Q. What are the dispositions necessary to receive the sacrament of confirmation worthily?

A. *First.* That the candidate be sufficiently instructed, according to age and capacity, in the necessary knowledge of his Christian doctrine. *Second.* That he be in the state of grace.

Q. Why must they be instructed in Christian doctrine?

A. Because without instruction there cannot be proper knowledge of the sacrament, nor those devout affections of the soul towards God which enlarge the soul for receiving the grace of the sacrament; besides, the duty which faith imposes upon all, requires that we should be instructed in those parts of Christian doctrine which each one ought to know, according to age and capacity.

Q. Why must the candidate be in the state of grace?

A. Because the scripture assures us, that "the holy Spirit of

wisdom will not enter into a malicious soul, nor dwell in a body subject to sins,'' Wisd. i. 4; and, therefore, it would be a grievous sacrilege for a person, who knows himself to be in the state of sin, to presume to receive this sacrament, without taking the necessary measures to put his soul in the state of grace, and be reconciled with God.

THE TWO CONDITIONS REQUIRED FOR CONFIRMATION.

Q. Is anything else required?

A. Yes; the candidate should earnestly engage in prayer.

A. *First.* From the examples of the apostles, who, during the ten days between the ascension of our Lord, and the coming of the Holy Ghost, on Pentecost, ''continued with one accord in prayer with the women, and Mary the mother of Jesus, and with his brethren,'' Acts, i. 14. Now if the apostles, by the particular inspiration of God, employed themselves in prayer, to prepare themselves for the coming of the Holy Ghost, how much more ought we?

Second. Because our Savior has assured us, that our ''Father from heaven will give his good Spirit to them that ask it,'' Luke xi. 13.

Q. What are the best prayers for this purpose?

A. The hymns and prayers appointed by the church for invoking the Holy Ghost, and for begging his grace; as contained in the books of prayer.

Q. Is confirmation necessary for salvation?

A. It is not necessary, yet it would certainly be a sin to neglect to receive it when one can receive it; especially, if by neglecting the opportunity, one runs the danger of not having it again; and still more, if he be exposed to temptations and persecutions on account of his holy religion. It would be a very grievous sin if one should neglect it out of contempt or disregard.

The Fountain and Source of All Grace

CHAPTER XXII

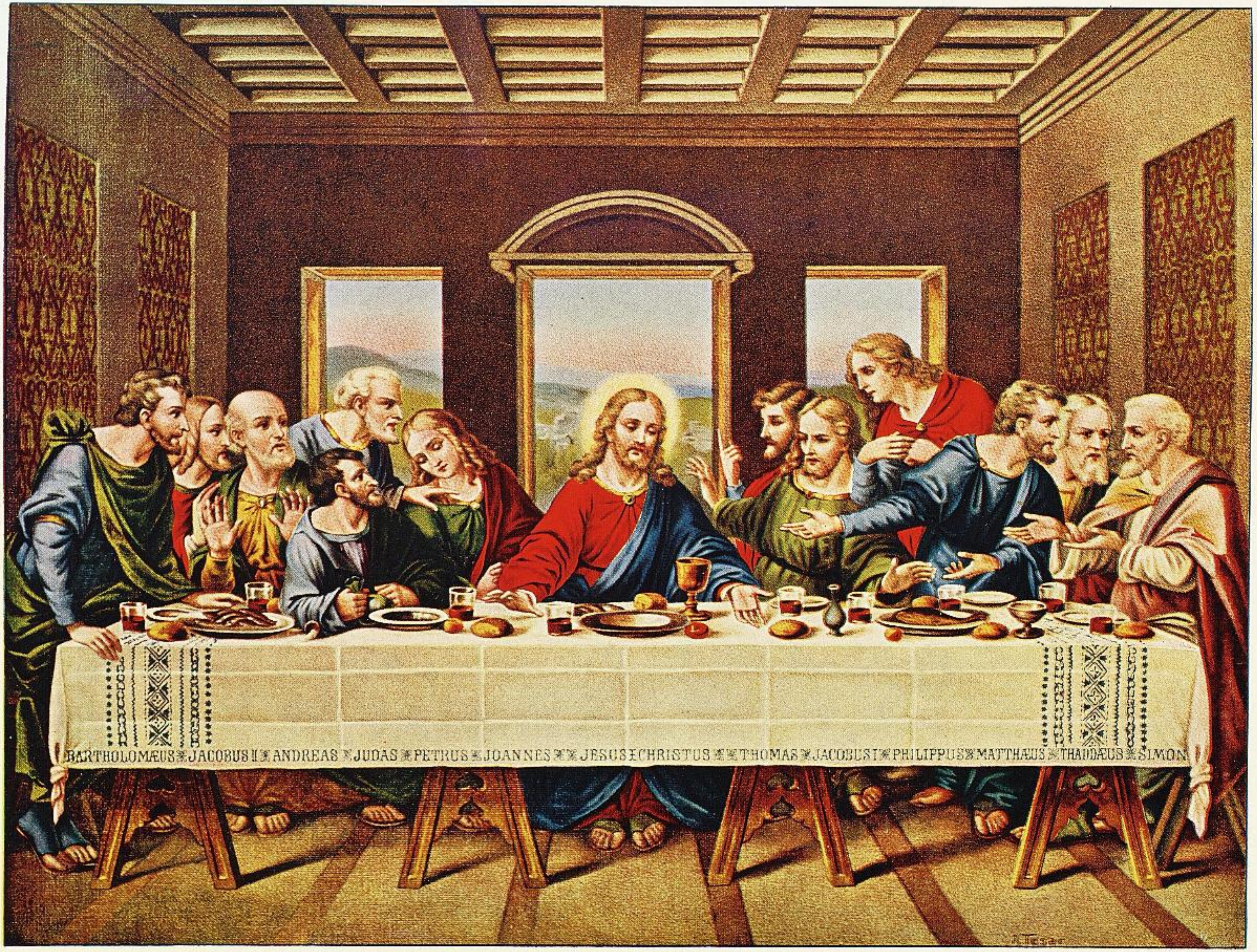
INSTRUCTIONS ON THE HOLY EUCHARIST

Q. What was the end or design for which Christ instituted the Holy Eucharist?

A. It was that it might be the spiritual food and nourishment of our souls, to preserve and augment that life of grace which we receive in the sacrament of baptism, and which is completed and perfected in the sacrament of confirmation; according to the words of our Savior, "I am the living bread which come down from heaven; if any man eat of this bread he shall live forever." And, a little after, "he that eateth me, the same shall live by me," John vi. 51, 58.

Q. How is this explained?

A. From the similitude of the natural life of our bodies; for we see, however lively, vigorous, and strong we be as to our natural life, yet our strength will soon diminish, our vigor fail, and our life become weaker, and weaker, and at last be destroyed entirely, unless it be preserved by proper food which feeds, nourishes, and strengthens the body; so, in like manner, however lively and strong the soul be in the life of grace, which we receive in the sacraments of baptism and confirmation; yet, by reason of the corruption of our nature, and the many temptations to which we are continually exposed, from the malice of our spiritual enemies, this spiritual life would soon fail and decay, and at last be extinguished entirely by mortal sin, if we had not a proper food to support and nourish it in the soul. For this reason, our blessed Savior was pleased to institute the sacrament of the Holy Eucharist, in which, under the outward appearances



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THE LORD'S SUPPER

of bread and wine, he gives us his own precious body and blood, to feed and nourish our souls, and to preserve and augment in them the life of grace, by which we live to him.

MOST EXCELLENT OF ALL THE SACRAMENTS.

Q. In what does the Holy Eucharist, differ from the other sacraments?

A. In several things, *First, In dignity;* for the Eucharist is the most excellent of all the sacraments, and supereminently shines above them all, as the sun above the stars.

Second. In the grace it contains; for the other sacraments contain only particular graces, adapted to the ends for which they are instituted; but the Holy Eucharist contains Jesus Christ himself, the fountain and source of all grace.

Third. In its permanency; for the other sacraments are sacraments only at the very time in which they are administered to the person who receives them; but the Holy Eucharist is a true and perfect sacrament, both at the time we receive it, and when it is not administered to any one, but kept in our churches.

Q. What is the outward sensible sign in the sacrament of the Eucharist?

A. The appearances of bread and wine, which remain after consecration, and under which our blessed Savior is received into our souls, when the priest puts it into our mouths.

Q. What is the inward grace it contains?

A. The body and blood of Jesus Christ, the fountain and author of all grace.

Q. Where does it appear that Jesus Christ is the author of this sacrament?

A. From the history of its institution, related in the gospel,, where we are told, that at the last supper, Jesus Christ, "taking bread, gave thanks, and brake, and gave to them, saying, This is my body. Do this for a commemoration of me. In like manner, the chalice also, after he had supped, saying, This is the chalice, the New Testament in my blood which shall be shed for you," Luke xxii. 19.

A SIGN OF GRACE.

Q. How is the sacrament a sign of the grace we receive?

A. Because as bread and wine is the food and nourishment of the body, and preserves and augments our natural life and strength; so the outward appearances of bread and wine in the Holy Eucharist, represent the spiritual food and nourishment which our souls receive from the body and blood of Christ, communicated to us under these appearances.

Q. What is the matter made use of in consecrating the Holy Eucharist?

A. Bread made of wheat, and wine of the grape; and no other thing can be used for this purpose, because this is what Christ used himself, and he commanded his apostles and their successors to do what he had done.

Q. What becomes of the bread and wine by the consecration?

A. The substance of the bread and wine is changed, by the Almighty power of God, into the body and blood of Christ; but all the outward appearances of the bread and wine, and all their sensible qualities remain the same.

Q. At what time is this change made?

A. About the middle of the mass, when the priest, taking into his hand, first the bread and then the wine, pronounces over each separately, the sacred words of consecration. For it is the office of the priest, taking into his hand, first the bread and then the wine, pronounces over each separately, the sacred words of consecration. For it is the office of the priest in this, as in all the other sacraments, only to perform the outward sensible part; but the inward invisible effect is the work of the great God, who accordingly changes the substance of the bread and wine into the body and blood of Christ, the very instant that the sacred words of consecration are pronounced by the priest over them.

Q. To whom has Jesus Christ left power to consecrate the Holy Eucharist?

A. To the bishops and priests of his church only; and this is one of the most excellent and distinguishing powers annexed to the sacred

character of the priesthood, and in which that sacred character properly consists.

Q. Is the receiving this sacrament necessary for salvation?

A. The necessity of receiving it is so great, for those who are come to an age capable of discerning our Lord's body, that Jesus Christ himself says, "except you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you." And on the other hand, "he that eateth my flesh, and drinketh my blood, hath everlasting life, and I will raise him up in the last day," John vi. 54, 55.

Q. What are the principal things to be established and explained concerning the sacrament of the Holy Eucharist?

A. These five things; the real presence, transubstantiation, the communion, the communion in one kind, and the sacrifice of the Mass.

SECTION I.

The Real Presence a Divine Truth Revealed by God

Instructions on the Real Presence

Q. What does our holy faith teach us concerning the real presence?

A. It teaches us, *First.* That after the consecration, our Lord Jesus Christ, true God and true man, is truly, really, and substantially contained under the outward appearances of the bread and wine; *Second.* That under each kind is contained Jesus Christ, whole and entire, his body and blood, his soul and divinity.

Q. How can it be proved that Christ is truly and really present in the Holy Eucharist?

A. The *first* proof is taken from what is related in the sixth chapter of St. John's gospel, where we are told, that after the great miracle of feeding five thousand men with five loaves and two fishes, our Savior went over to the other side of the lake, and that the next morning the multitude missing him, went over after him: and, when they found him, he took occasion, from the impression which that miracle had made on their minds, to bring on the discourse about the heavenly food which he was to give the world in the Holy Eucharist,

and said, "labor not for the meat that perisheth, but for that which endureth unto everlasting life, which the Son of Man will give you." Here he declares, that the meat he was to give was such as would bring eternal life.

Their curiosity being, by these words, raised to know more about this heavenly food, they asked a sign by which they might believe him, and wished to know if the food he spoke of was better than the manna which God gave their fathers from heaven in the desert. "Then Jesus said unto them, Amen, amen, I say to you, Moses gave you not bread from heaven, but my Father giveth you the true bread from Heaven; for the bread of God is that which cometh down from heaven, and giveth life to the world." In which words he shows the supereminent excellency of his bread above the manna, saying, it is the "true bread from heaven," and such as produces the most wonderful effects, so as to "give life to the world."

The Jews hearing of such wonderful bread, said to him, "Lord give us always this bread." Upon which He replied, "I am the bread of life;" and then goes on to declare, that those who come to him, and believe in him, should be fed with this bread, and obtain everlasting life. The Jews hearing this, instead of believing his words, "murmured at Him, because he said, I am the living bread which came down from heaven," verse 41. Jesus, instead of explaining away the literal meaning of what he had said, and in which they had understood him, showed no surprise at their unbelief; but added, that to believe in Him was a gift of God; for "no man can come to me," says he, "except my Father, who hath sent me, draw him." And then He goes on to repeat what he had said before, and shows what this bread is in the plainest terms: "I am the bread of life," says he; "your fathers did eat manna in the desert, and are dead. This is the bread which cometh down from Heaven, that if any man eat of it, he may not die. I am the living bread which came down from Heaven; if any man eat of this bread, he shall live for ever, and the bread that I will give, is my flesh, for the life of the world."

Here He repeats again the excellency of his heavenly bread, declares that he himself is that living bread; and concludes, by assuring us, that the bread which he promises to give, is *his flesh;* that very flesh which he gave "for the life of the world." Which assertion, in

its plain and obvious sense, so clearly establishes his real presence in the heavenly bread he speaks of, that it seems impossible to find words to express it more strongly. In fact, the Jews naturally understood him in this sense, that he meant to give them his real flesh to eat; but as they could not understand how this should be done, and would not, in the simplicity of faith, believe it upon his word, "they strove among themselves, saying, how can this man give us his flesh to eat?"

THE LITERAL, PLAIN, AND OBVIOUS SENSE OF CHRIST'S WORDS.

From this text and what follows, we have the most convincing proof of the real presence; and that the literal, plain, and obvious sense of Christ's words which the Jews understood him, was the very sense and meaning which he intended by them; for it is evident from what the Jews here say, that they understood him in the literal sense, as promising to give them his *real flesh* to eat; and that it was from his own words that they were induced to understand him so.

If the literal sense, signifying the real presence, had not been his meaning, if he meant the above expression only in a figurative sense, then the Jews were in a mistake as to the true meaning, and he himself had led them into that mistake, by the way he expressed himself. Seeing, therefore, that this mistaken sense of his words scandalized them, he was certainly bound, by the most sacred ties, to undeceive them, and to take away the scandal he had given, by explaining his figurative meaning to them.

Instead of this, and to show beyond reply, that the literal sense in which they had understood him, was the very thing that he himself meant, and that it was his real flesh he promised to give in this heavenly bread, and not a figure only. He immediately replies, with his usual asseveration—"Amen, amen, I say unto you, except you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you." By which words he manifestly confirmed them in the idea they had of his meaning; and assures all mankind, that his very flesh and blood is the life-giving food contained in this heavenly bread. Now, would the eternal wisdom of God have trifled with his poor creatures, in so egregious a manner, if the literal sense had not been his

true meaning? Would He who came to seek and to save those that were lost, and to enlighten them who sat in darkness, and in the shadow of death, have so positively led poor sinners into so gross a mistake, and in a matter of so much importance for their salvation, if he had not meant what his words implied? It would certainly be the height of blasphemy to suppose it.

Our Savior, not content with the above strong asseveration of the Real Presence, and forseeing the great opposition which the pride of man would make against it in after ages, goes on in the following verses to repeat it again and again, and to inculcate it in different lights, every one more strongly affirming it than another; "he that eateth my flesh," says he, "and drinketh my blood, hath life everlasting, and I will raise him up at the last day." The body and blood of Christ, is alone the true life of our souls, the source of all grace, life, and benediction to us in the world, and of everlasting life in the world to come; consequently, the possessing this *life everlasting,* by eating his flesh, and drinking his blood, necessarily implies our eating and drinking his real flesh and his real blood; for how could we possess Christ as the everlasting life of our soul, if we eat and drink nothing but a figure; and, therefore, he goes on to give this as the reason of what he last said: "for my flesh," says he, "is meat and my blood is drink indeed;" how could this be so, if what he gives be nothing but a bit of bread? Again, "he that eateth my flesh and drinketh my blood," says he, "abideth in me and I in him." How strongly does this also confirm his real presence? By giving us his real flesh and blood, he is himself received within us, and abides in us, and we, living by this food the spiritual life of grace, abide in him, and are guided and directed by him.

The text would be evidently false, did he give nothing but a figure instead of the reality; how could he be said to abide in us, and we in him, by means of this heavenly food, if he be not there? He then goes on to show again the excellency of this food, saying, "As the living Father hath sent me, and I live by the Father so he that eateth me, the same shall live by me. This is the bread that came down from heaven; not as your fathers did eat manna, and are dead. He that eateth this bread shall live for ever." Can a piece of common bread be said to be "the bread that came down from heaven?" Can

a bare figure be more excellent than the manna, which was a most admirable figure of Christ in many of its properties? or can a bit of plain bread, merely taken in remembrance of Christ, be supposed to be a food by which we shall live for ever?

It is manifest, then, that every one of these texts enforce and inculcate the reality of Christ's flesh and blood in the plainest and strongest terms; and it is most certain they were understood in the real sense by all who were then present. Many of his own disciples hearing him speak in such a plain and strong manner, and not being able to understand how this could be, but following the example of the unbelieving Jews, were scandalized at it, and said, "this saying is hard, and who can bear it?"

OUR LORD DESERTED BY MANY DISCIPLES.

Jesus, knowing in himself that his disciples murmured at this, said to them, "Doth this scandalize you?" Observe, he does not say, *you are in a mistake, you misununderstand me,* which he certainly was bound to do, and would have done, had he not meant the reality of his presence as they understood him; but well knowing they were under no mistake on that point, he endeavored to convince them of the truth of what scandalized them, by proposing another miracle: "If then," says he "you shall see the Son of Man ascend up where he was before?" and seeing the hardness of their hearts, and their carnal mind, which hindered them from receiving the light of faith which he offered them, he adds, "It is the spirit that quickeneth, the flesh profiteth nothing." It is the spirit of God that quickeneth the mind, by the gift of faith; but your carnal minds hinder you from profiting by him. Just as he said above to the Jews, when they refused to believe him, and which he adds here also, "therefore did I say to you, that no man can come to me unless it be given him by my Father." Immediately upon this, "many of his disciples went back and walked no more with him."

Would Jesus Christ ever have let his own disciples leave him, and run headlong to their own perdition, had they been under a mistake about his meaning, and a mistake which he himself had occasioned, without ever offering to undeceive them? It would be impious to imagine it; on the contrary, their fault only lay in their refusing to

believe his word, which they understood in his true meaning; and, therefore, as "Jesus knew from the beginning who they were that did not believe," he let them go without saying a word more to retain them.

When they were gone, Jesus said to the twelve, "Will you also go away?" Here again we have another beautiful proof of the real presence. The twelve had been present all this time, had heard all that passed, had seen the Jews strive, and the disciples murmur and leave their master; they understood what their master said in the same literal sense the others had done; it could, indeed, bear no other meaning: but, when Jesus put the above question to them, "Simon Peter," in the name of the whole, answered him, "Lord, to whom shall we go? Thou hast the words of eternal life. And we have believed, and have known that thou art the Christ the Son of God."

Behold the noble simplicity of their faith, they believe the words of their master without the least hesitation; they look upon them as the words of eternal life; they believe them in that very meaning in which the others had refused to believe them; they believe them as containing a promise of giving them his real flesh to eat, and his real blood to drink: and they believe him with a most firm and sincere faith, for this plain but noble reason, because "he is Christ, the Son of God," who cannot possibly be deceived himself, and who is absolutely incapable of deceiving his creatures, and whose almighty power is perfectly able to make good his word, and perform most exactly the promise he made them.

The *second* proof of the real presence, is taken from the words of the institution of the Holy Eucharist, as related by the three evangelists in their gospels, and by St. Paul, in his epistle to the Corinthians, 1. Cor. xi. Here we must observe, that the conversation held by our Savior with the Jews and his disciples, as related above from St. John, happened some time before the institution of the blessed sacrament; in it we have seen that the apostles believed the words of their master, and were persuaded that he then promised to give them a heavenly life-giving bread, and that this divine bread was his very "flesh for the life of the world;" consequently, from that day forward, they lived in expectation of his fulfilling that promise, and of his giving them this heavenly food.

THE LAST SUPPER.
"JESUS TOOK BREAD AND BLESSED, AND BROKE, AND GAVE TO HIS DISCIPLES."

In the mean time, they saw him perform numbers of miracles of all kinds, and that nature was, in every thing, obedient to his word. At length, when the days of unleavened bread was come, Jesus sat down with his twelve disciples to eat the Pasch, "and whilst they were at supper, Jesus took bread and blessed, and broke, and gave to his disciples, and said, Take ye and eat, this is my body. And taking the chalice, he gave thanks, and gave to them, saying, Drink ye all of this; for this is my blood of the New testament, which shall be shed for many, for the remission of sins," Matt. xxvi. 26.

What impression must this have made on the minds of the apostles? In what other light could they possibly consider what our blessed Savior here did and said, but as a fulfilling of the promise he had made some time before? He had promised to give them a heavenly bread: he had, in the strongest terms, assured them again and again, that this divine bread was his very flesh and blood; they then firmly believed that it was so, because he, whom they knew to be the Son of God, declared it was so; when, therefore, at the last supper, he fulfilled that promise, they were prepared to receive this heavenly food as his body and blood; they expected it, and as such, from his sacred hands, they received it. And, though their reason or senses might have started difficulties, yet all these were obviated by their belief of his being God, and the numberless miracles they had seen him perform, which must have convinced them by experience, that he was able to do whatever he pleased, and to make good whatever he said.

Q. What reasons are there to think that Christ meant the words of the institution, *This is my body*, *This is my blood*, in the literal and real sense, and not in the figurative sense?

A. There are many reasons for this of the strongest kind: *First*, When he promised to give this heavenly bread, he certainly meant, and promised to give in it his real flesh and blood, that flesh which he gave *for the life of the world*, as we have clearly seen; when he there-

fore performed his promise at the last supper, he actually did so, and spoke these words, *This is my body,* as declaring that what he gave was his real body, his real flesh and blood.

Second, Because his apostles could not possibly understand his words in any other sense, considering what had been said, and the belief they had of his being God. He would have egregiously deceived them, if he had meant them in any other sense than what he knew they must understand them.

Third, Because his words would have been false, if what he gave his apostles was not his body, but only a bit of bread, as a figure of his body.

Fourth, Because, if what he gave his apostles was not his body, but only a bit of bread, then, when he held it out to them, and said, *Take eat, this is my Body,* he called a bit of bread his body, though he meant it only as a figure of his body; now, if this was so, he was guilty of a most gross and shameful contradiction; for nothing can be more absurd than to hold a bit of bread in one's hand, and say, this is the living body of a man; it being contrary to the common practice of mankind, and the common laws of speech, to call one thing by the name of another, with which it has no manner of resemblance nor connection, and that too, without giving the persons to whom it is said the least intimation of one's meaning, to serve as a means for understanding such an extraordinary way of speaking.

Fifth, A sober man would be ashamed, on any serious occasion, to use a deceitful way of speaking, so as to call a thing by a name by which it was never known before, especially before people whom he knew would undoubtedly be deceived by him, and who believed in his sincere integrity.

It is impious to suppose that the Son of God would have acted in such a manner with his Apostles, to whom he always explained what he spoke to the multitude in parable, and that upon one of the most solemn occasions of his whole life, when he was making a covenant that was to last to the end of time, instituting a sacrament that was to be accepted by all his followers, till his second coming; making his last will and testament, and in it bequeathing to them an admirable legacy, the last pledge of his love! Is it not impeaching him of the greatest folly and insincerity, to suppose he would, on so solemn an

occasion, use deceitful language, and what would necessarily lead men into error?

THE TRUTH OF THE REAL PRESENCE.

Sixth, Because the figurative sense destroys the belief of the passion and death of our blessed Savior, which all Christians are led to believe. For Jesus Christ said, in John vi., "the bread that I will give is my flesh for the life of the world," and, at the institution, he declares; "this is my body, which is given for you," Luke xxii. 19; or, "which shall be delivered for you," 1 Cor. xi. "This is my blood of the New Testament, which shall be shed for many for the remission of sins," Matth. xxvi. 28. It was his real flesh which was given for the life of the world, his real blood which was shed for the remission of sins; consequently it was the real flesh and blood which he gave in the Blessed Eucharist; and if it be said, that the Blessed Eucharist is only a figure of his flesh and blood, then we must also say that it was only a figure of his flesh which was crucified for us, and a figure of his blood which was shed for the remission of sins, since he expressly declares it was the same in both.

Besides these reasons, which evidently show that it is impossible Christ could intend the figurative sense, when he spoke the words of the institution; there are others also, of a different kind, which no less clearly show the same thing; and, at the same time, prove directly the truth of the Real Presence.

First, As it is an uncontested fact that the whole Christian church, for many ages, believed in the real presence, and rendered divine worship to Jesus Christ in the holy Eucharist; if this doctrine be false, then the whole Church of Christ was for many ages, guilty of superstition and idolatry; and, indeed, this is the very reason alleged by the first reformers, for their breaking off from the whole Christian world then existing. Now, if we believe the scriptures, it is absolutely impossible that the church of Christ should fall into idolatry; for they repeatedly declare, that among the followers of Christ, "idols should be utterly destroyed," Is. ii. 18; that God would "cleanse them from their idols," Ezek. xxxvi. 25. "Nor shall they be defiled any more with their idols," says God himself, "nor with their abomina-

tions, nor with all their iniquities; and I will save them out of all the places in which they have sinned, and I will cleanse them, and they shall be my people, and I will be their God; and my servant David shall be king over them, and they shall have one shepherd, they shall walk in my judgments, and shall keep my commandments, and shall do them," Ezek. xxxvii. 23. "And I will destroy," says he again, "thy graven things, and thy statues out of the midst of thee, and thou shalt NO MORE adore the work of thy hands," Mich. v. 12. "And I will destroy the names of idols out of the earth, and they shall be remembered no more," Zach. xiii. 2. How can all this stand, if the whole Church of Christ had been, for many ages, guilty of idolatry, by the belief in the Real Presence? therefore, the doctrine of the Real Presence is not a false and idolatrous doctrine, but the true, heavenly doctrine of Jesus Christ.

Second, Let us suppose, contrary to all these strong promises of God, that it is otherwise, and that the doctrine of the Real Presence is false; Jesus Christ must have foreseen that his whole church would, for many ages embrace this doctrine, and fall into idolatrous worship in consequence of it. He must have foreseen that his very words would give them a natural handle to do so, and be reasonable ground for their doing it; can we suppose, without the height of blasphemy, that he would industriously have used such language, as he knew would have such dreadful effects, and that, from the very respect men must have for his words, when a single word to explain himself would have effectually prevented it?

Third, If we suppose the figurative sense was intended by Jesus Christ, and taught by his Apostles, then it is simply impossible the belief of the Real Presence could ever have taken place in the world; for, had the Christian world, in the first ages, believed only the figurative presence, then, when the Real Presence was first broached, it must have appeared *a new doctrine,* as having never been heard of before; on this account, it must have been considered as *false and heretical,* being diametrically opposite to what all the Christian world are supposed to have then believed as a revealed truth; it must even have appeared as a most dangerous heresy, because leading directly to idolatry, and teaching that they ought to adore as God, what they and all their predecessors, from the time of the Apostles, believed

to be nothing but bread and wine; and it must have been looked upon as altogether *incredible,* because contrary to the testimony of the senses, irreconcilable to the lights of natural reason, and directly opposite to the faith, then, as we suppose, believed by all Christians. The proposal of such a doctrine must have been shocking to all people of piety and understanding, on account of its novelty and dangerous tendency; it must have been no less so to the more worldy-minded people, from its opposition to sense and reason, without any prospect of the smallest advantage by it. It must be observed, that human nature is the same in all ages, and the same reasons that make the doctrine of the Real Presence appear incredible to those who do not believe it at present, must have made it appear no less so in any former age, when, in the above supposition, it first appeared. From all which we must justly conclude, that a doctrine, lying under so many disadvantages, could never possibly have been embraced by any reasonable creature, except from the full conviction that it was revealed by God himself, whose divine authority alone takes away all difficulties in the belief of it; and this conviction could never possibly have taken place in the world, if it had not been from the beginning, and if the doctrine itself had not been revealed by Jesus Christ, and delivered by him, with the rest of revealed truths, to his Apostles.

Q. What are the other proofs of the Real Presence from scripture?

A. The *third* proof from scripture is taken from St. Paul, who warmly exhorting the Corinthians to fly from all communication with idolatry, and by no means to partake of things offered to idols, uses this argument to persuade them: "The chalice of benediction which we bless, is it not the communion of the blood of Christ? and the bread which we break, is it not partaking of the body of the Lord?" 1 Cor. x. 16. Here he expressly affirms, that, in the Holy Eucharist, we communicate and partake of the body and blood of Christ; and he affirms it as a truth perfectly well known to them, and which none can deny; and therefore, after showing that "the things which the heathens sacrifice, they sacrifice to devils, and not to God," ver. 20, he immediately concludes, "you cannot drink the chalice of the Lord and the chalice of devils; you cannot be partakers of the table of the Lord and the table of the devils," ver. 21; to show how shocking a

crime it must be for those who communicate in the body and blood of Christ, to go and communicate also with devils. All which would have been a ridiculous argument, if the Real Presence be not true.

The *fourth* proof from scripture is taken from the same Holy Apostle, who, "1 Cor. xi., reproving some abuses that had crept in among the Corinthians at their religious meetings, puts them in mind of the Holy Mysteries there celebrated; and, first, gives a history of the institution of the Blessed Eucharist, which he declares to have received by immediate revelation from our Lord, and he gives it in the same terms in which it is described in the gospels, and then adds, "wherefore, whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and blood of the Lord," ver. 27. To receive the Holy Eucharist unworthily, is to receive it when one is in the state of mortal sin; which the apostle here declares to be a crime of the deepest dye, equal to that of the Jews, who put our Savior to death in a cruel and barbarous manner. Now, in the belief of the Real Presence, we see, all at once, the grievous injury done to Jesus Christ, by receiving him into a soul sullied with the guilt of sin, which is an object of horror and abomination in his eyes; but how a person should contract such a guilt by eating a bit of bread as a figure of Christ's body, is inconceivable. Common sense even revolts at the thought of it; especially if we reflect that the manna and the paschal lamb were much more lively figures of Jesus Christ than a bit of bread, and yet it was never supposed, that those who eat the manna or the paschal lamb, when they were in the state of sin, were guilty of such a crime, or indeed, of any crime at all, by doing so. This decision, therefore, of the Holy Ghost, manifestly implies, that our blessed Savior's body and blood are truly and really present, even to the unworthy communicant, and grievously abused by him who receives it in such an unworthy manner.

What follows still further confirms this; for the Apostle adds, "he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord," ver. 29. Here we see a most dreadful punishment annexed to the crime of receiving unworthily, and the point in which its guilt consists immediately adjoined. Is not our natural reason shocked to suppose that a God of infinite justice and mercy would, in a manner, incorporate damnation

to a soul for eating, while in the state of sin, a bit of bread as a figure of Christ? But, we are no longer surprised at such severity, if we believe Jesus Christ to be really present in the Holy Sacrament, because we see, all at once, that the crime of receiving him into a soul sullied with mortal sin, must be of the most enormous guilt. But why is such a punishment annexed to such a crime? the Apostle immediately adds, "not discerning the body of the Lord;" now, how can he discern it, if it be not there? This then is their crime, this the source of their guilt, because they do not consider how great, how holy a Being is present in his Holy mystery, and treat him in so unworthy and so injurious a manner.

Q. Is there any thing further to be added concerning the scripture proofs of the Real Presence?

A. We shall only make one general observation upon the whole, which is this. In the several passages of scripture which we have seen, there are but thirteen or fourteen different texts on this subject, and every one of them affirms, in the strongest terms, the doctrine of the Real Presence of the body and blood of Jesus Christ in the Holy Eucharist; and, on the other hand, there is not one single text in the whole scripture that affirms, or so much as insinuates, the contrary. What then are we to believe, or how are we to know the truth in this matter, if not from such strong and express declarations of God's holy word, so frequently repeated, and so forcibly inculcated? and what can we think of those who pretend to follow plain scripture as their only rule, yet go point blank against so many plain declarations of scripture, without one single text of scripture to authorize them for so doing? Our Savior says, "The bread that I will give is my flesh, for the life of the world;" and they say, *it is not his flesh, but only a bit of bread.* Christ says, "This is my body;" and they affirm, *it is not his body;* which shall we believe?

"DO THIS IN REMEMBRANCE OF ME."

Q. But does not our Savior, at the very institution of this sacrament, immediately say, "Do this in remembrance of me?" and does not this expression imply that he is not present? for how can we be desired to remember one that is present with us?

A. Whatever this expression may imply, yet it certainly does not affirm in plain terms, that he is not present; consequently it can never invalidate the plain meaning of so many other texts expressly affirming his Real Presence; for, though we cannot mistake the plain obvious meaning of these other texts, yet we may easily be mistaken in supposing what an obscure text may imply. But to show that these words, "Do this in remembrance of me," by no means imply his absence, let us only consider another expression of the holy scripture. The wise man says, "Remember thy Creator in the days of thy youth," Eccles. xii. 1. Shall we conclude from this, that our Creator is not present with us in the days of our youth? this would be a very false and impious conclusion. The meaning of this text is plainly this, that our Creator, though always present with us, "for in him we live, and move, and have our being," Acts xvii. 28; yet he is not present with us in a visible or sensible manner; and in our youth, when the mind is so apt to be carried away with the dangerous objects about us, we are but too ready to forget his presence, and to do things that are offensive to him; therefore, the Holy Ghost cautions us against this danger, and exhorts us never to forget the divine presence; but always to conduct ourselves as remembering that we are exposed and open to his sight.

In the same manner, though Jesus Christ be truly present in the Holy Eucharist, yet he is not present in a sensible manner, but hidden from our bodily eyes under the sacramental veils; and, as we might be in danger of forgetting his presence, and, "of not discerning his body" there present, so as to receive him unworthily to our damnation, or fail in the respect and veneration we owe to him; therefore, we are commanded, when we celebrate these Holy Mysteries, not to forget his presence; but remember that he is there, though not visible to our eyes, and consequently to behave ourselves in such a manner as his Divine Presence requires. So that this text, if explained by a similar passage of the scripture itself, instead of implying his absence, is a very strong proof of his presence. But St. Paul gives us the precise sense of that expression, as directly intended by our Savior; for, in the account he gives of the institution of the Holy Eucharist, which he received from Christ himself, after these words, "Do this in remembrance of me," he immediately adds, as the true sense and mean-

ing of them; "for as often as ye shall eat this bread and drink this chalice, ye shall show the death of our Lord until he come," 1 Cor. xi. 26; thereby declaring that the remembrance which our Savior here requires from us, is a remembrance of his passion and death, of which these holy mysteries are a mystical representation, and were instituted by him, to be a continual memorial of them till his second coming.

Q. Does not our Savior also say, "It is the spirit that quickeneth, the flesh profiteth nothing; the words that I have spoken to you are spirit and life?" John vi. 64. And does not this imply, that what he had been saying before, ought to be taken in a spiritual sense?

A. Certainly these words do not say, in plain terms, that what he had been saying before about his flesh and blood, ought to be taken in any such sense as can exclude his real presence in the Holy Eucharist; and certain it is, that they were not understood in such a sense by his disciples; for their difficulty was solely about the reality of his presence; and after these words were spoken by him, "many of his disciples went back and walked no more with him," verse 67; which they certainly never would have done, if these words of our Savior had been intended to explain the meaning of all he had said in the figurative sense, and as intending only a figure of his presence in the Holy Eucharist. It is also evident, that these words are very obscure, when considered by themselves, and without their connection with the context; and, therefore, can never be of any weight against the plain meaning of so many clear and express texts as go before.

It is no less manifest that our Savior does not speak here of his own flesh; for who will dare to say, that the flesh of Christ profiteth us nothing? since it was for us he took flesh, and in his flesh suffered and died for our salvation, and that he gave his flesh "for the life of the world;" therefore we must conclude, that the text is far from making any thing against the real presence, and is not even spoken in relation to the Holy Sacrament at all; but that the proper meaning of it is, what we have seen above, that it is God's Holy Spirit which quickeneth our souls, and enables us to believe the mysteries revealed by God; but the fleshly carnal minds of these disciples hindered them from profiting by the graces which that Holy Spirit gave them, for believing the words of Christ, which are, indeed, spirit and life to those who believe them.

"I AM THE VINE, I AM THE DOOR."

Q. Does not our Savior say, in another text, "I am the vine, I am the door;" which must be taken in a figurative sense; and why not the words of the institution also?

A. The reason is very obvious. In these expressions, "I am the vine," or the like, there is a manifest opposition between the terms of the assertion, which makes it absolutely impossible they should be true in the literal sense. The word *I,* signifies a human person: the word *vine,* signifies a tree: now, it is evidently impossible that a human *person,* and a *tree,* should be literally the same thing. But in the words of the institution, "this is my body," the word *this* signifies nothing of itself; but is equally applicable to any thing whatsoever; and in the words of the institution, it is applied to nothing till the whole sentence be finished, and then it is applied to Christ's body, which was then really present in his hand, and given to his Apostles; so that in this expression there is not the smallest shadow of contradiction. Besides, in these other expressions, "I am the vine, I am the door," there is no manner of reason, either from the circumstances in which they were spoken, or from the context, to suppose them meant in the literal sense. On the contrary, every thing about them shows that they are parables. But, as we have seen above, there is the most incontestable reason to prove, that the words of the institution could not be meant, in any other sense, than the plain, obvious, literal sense of the words.

Q. Is not the Holy Eucharist often called *bread and wine* in the scripture, even after consecration? and may not this imply that it is nothing else?

A. By no means; because we find it a very common way of speaking in scripture, to call one thing by the name of the thing which it is not, on two different accounts; both which take place in the Blessed Eucharist. *First,* When it has the external appearance of the thing, by the name of which it is called. Thus angels appearing like men, are on that account called men in scripture; so also it is said, that "parted tongues, as it were of fire, appeared, and sat upon the apos-

tles on Pentecost;'' yet it was not fiery tongues, but the Holy Ghost under that appearance.

Second, When it is made from that thing which it is called. Thus God said to Adam, ''dust thou art;'' because he was made of dust. So after Aaron's rod was turned into a serpent, it is still called a rod, ''and Aaron's rod devoured their rods,'' Exod. vii. 12. So also in our case, the Holy Eucharist is called *bread* after consecration; for both these reasons, because it retains all the outward appearances of bread, and because it was bread before consecration: and we may also add, because this divine spiritual bread produces all the same effects in the soul, which natural bread does in the body.

OUR SAVIOR TRULY PRESENT.

Q. Why did you say above, that our Savior is truly present, whole and entire under each kind, both under the appearance of bread, and under the appearance of wine?

A. Because though his body be only mentioned at the consecration of the bread; yet his body is not present there alone, as separated from his blood, nor without his soul and divinity; but Christ is present under the form of bread, whole and entire; and the same under the form of wine.

Q. How is this explained?

A. To understand this, we must observe, that death precisely consists in the separation of the soul from the body. But as the blood is so necessary for life, that without it the soul cannot remain to enliven the body; so when the blood is separated from the body, death necessarily ensues, and the soul can be no longer there. Our Savior, to show the greatness of his love for us, was pleased to suffer death for our salvation, in the most perfect manner; so that not only was his soul separated from his body on the cross, but he also shed to the last drop of his precious blood for us. And at his resurrection, his blood and his soul were again reunited to his body, and he restored to life. Now, the scripture positively declares, ''that Christ rising again from the dead, dieth now no more; death shall no more have dominion over him,'' Rom. vi. 9. Consequently his body, his blood, and his soul, shall never more be separated from one another; and, as the union of his

divine and human nature can never more be broken, so neither can these his two natures, united in his divine person, be ever separated: from this it necessarily follows, that, wherever the body of Christ is, there also his blood, his soul, and his divinity, must of necessity be; and, wherever his blood is, there also his body and soul and divinity must be in like manner. Hence, though by the words of consecration, his body only is mentioned at present, under the form of wine; yet, by reason of the indissoluble connection by which his body and blood, his soul and divinity, are united together, Jesus Christ, whole and entire, is truly, really and substantially present, both under the form of bread, and under the form of wine.

Q. What difference then is there between the one kind and the other?

A. Not the smallest difference as to what is contained under each kind, which is perfectly the same in both. The only difference is in the outward appearance, which in the one kind is that of bread, in the other of wine.

Q. But how can the same identical thing appear under two different forms? Is there any other example to illustrate this?

A. There is a very striking and apposite example in the different forms under which the Holy Ghost was pleased to appear to men; for, at our Savior's baptism, "the Holy Ghost descended in a bodily shape, as a dove upon him," Luke iii. 22. But when he came down upon the Apostles on Pentecost, "there appeared to them parted tongues, as it were of fire, and it sat upon every one of them," Acts ii. 3. Now the appearances of *a dove,* and of *a tongue of fire,* are exceedingly different; and yet it was the self same Holy Ghost that was under both these forms or appearances. In like manner, though the appearance of bread and that of wine be very different, yet it is the self same Jesus Christ who is contained under each in the Holy Eucharist.

Q. Was this doctrine of the real presence of Jesus Christ in the Holy Eucharist, the constant belief of the Christian world from the beginning?

A. It most certainly was, as can easily be shown by the plainest and most express testimonies of the writers of Christianity in every age, from the times of the Apostles; and besides, it is proved to be the

true doctrine of Jesus Christ, by the infallible authority of his Holy Catholic Church, which has again and again decidedly declared it to be a truth revealed by God, and to have been handed down from the beginning as such, throughout all preceding generations.

SECTION II.

The Consecration of the Bread and the Wine

Instructions on Transubstantiation

Q. What is meant by transubstantiation?

A. To understand this, we must observe, that in all the bodily objects about us, there are two things carefully to be distinguished; the outward appearances which they exhibit to our senses, when applied to them, such as their color, shape, taste, smell, and other such sensible qualities; and the inward matter or substance in which all these sensible qualities reside.

These sensible qualities of bodies are the proper objects of our knowledge, of which we are absolutely certain, from the testimony of our senses; but, with regard to the inward matter or substance of bodies, or to its nature or structure, this is altogether imperceptible to us, and hidden from our eyes. Nay, we cannot so much as have any idea, or conceive any notion of it. Now, what our holy faith teaches us concerning transubstantiation is, "that this inward imperceptible substance of the bread and wine, is, at the consecration, entirely taken away by the almighty power of God, and changed into the substance of the body and blood of Jesus Christ, which is substituted in its place; but that all the outward sensible qualities of the bread and wine remain entirely the same as before consecration. So that Jesus Christ now present, instead of the bread and wine, exhibits himself to us under those very same outward forms or appearances, which the bread and wine had before the change."

Q. How is this shown to be true?

A. From the very words of our Savior, of which it is a natural consequence; for, when he took bread into his hand, it was then bread; but when he gave it to his Apostles, he expressly declared, that what he gave them to eat was his body: "Take, eat," said he, "this

is my body;" and, as we have seen above, by thus declaring it to be his body, he made it his body, seeing it is simply impossible that his words should be false. Consequently, since that which, before consecration, was *bread,* did, after consecration, become his *body,* the bread must undoubtedly be changed into his body; and, as it is manifest to our senses that there is no change in the outward sensible qualities, therefore, this change must be in the inward substance.

Q. Is there any other example of the like effects of the words of Christ in the holy scripture?

A. There is a very striking one in the cure of the ruler's son of Capernaum: for, when the ruler pressed our Savior to go down with him to cure his son, saying, "Sir come down before that my son die," John iv. 49, "Jesus saith to him, Go thy way, thy son liveth," verse 50. He did not command the son to be cured, as he expressed himself on other such occasions; but he affirmed he was cured, and immediately the young man was restored to his health; for, "it was the same hour that Jesus said to the ruler, thy son liveth, that the fever left him," verse 53. Which shows the almighty power of the words of Christ, that, when he affirms a thing to be what it was not before, it immediately becomes what he affirms it to be. So, in our case, when Jesus took bread in his hand, and then affirmed, that what he gave his Apostles was his body, what was before bread, immediately became his body.

THE MIRACLE OF THE MARRIAGE OF CANA.

Q. How is such a change possible?

A. It ill becomes us, weak mortals, to ask how any thing is possible to the Almighty God. Surely he who created all things out of nothing by his word alone, can, with the same ease, annihilate them again, or change one thing into another as he pleases. However, he has not been wanting to dispose the world for the belief of this mystery, by doing, on different occasions, in a visible manner, what he here does in a manner imperceptible to our senses. He turned the waters of Egypt into blood by the hand of Moses; he changed Moses's dry rod into a living serpent; he changed the water into wine at the marriage of Cana; all this he did in a visible manner, so as to be

evident to the senses of the beholders, which shows that it is perfectly easy for him to change one thing into another when he pleases. And that it is no less easy for his almighty power to make one thing appear to us under the outward form of another thing, is manifest from several such instances where he has done so. Thus the angels often appeared to his holy servants of old under the appearance of young men, and spoke, and walked, and ate and touched those they appeared to, as young men would have done. So also, the Holy Ghost appeared to men, "under the bodily shape of a dove," Luke iii. 22, at our Savior's baptism, and as "parted tongues of fire," when he came down upon the Apostles, Acts ii. 3; and, indeed the art of man itself, on many occasions, does in like manner; for how often do we see cooks, apothecaries, and makers of wine create dishes, drugs, and various wines, representing so exactly what they are not, that the nicest judge, upon the strictest examination, could not distinguish them from what they represent? and shall we deny to the Almighty a power which we find in men? Now, in the Blessed Eucharist, he both changes the substance of the bread and wine into the substance of the body and blood of Christ; and Christ, now really present in the Blessed Eucharist, is pleased to appear to us under the same outward forms which the bread and wine had before.

Q. But how is it possible that the body of Christ should be in so many different places at one and the same time, as he must be according to this doctrine?

A. From what we have seen, it is evident, that the real presence is a divine truth revealed by God, and, therefore, that our Savior is actually present in many different places at once; therefore, it is certainly possible for him to be so, though we cannot comprehend how it is so. However, even in this, his infinite goodness has condescended to show us, by an example, that this is nowise impossible for him: for, in the miracle of feeding five thousand men with five loaves and two small fishes, it is declared, that the men "sat down in ranks, by hundreds, and by fifties," and that after "blessing the loaves, he gave to his disciples to set before them, and the two fishes he divided among them all; and they all did eat, and had their fill," Mark vi. 40. "And when they were filled he said to his disciples, gather up the fragments that remain, lest they be lost. So they gathered them up,

and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten," John vi. 12.

The same miracle was repeated a second time, when he fed four thousand men with seven loaves and a few small fishes, and gathered up seven baskets of the fragments, after all were filled, Mark viii. 6. From these two miracles, it is at least highly probable, that it is easy for the power of God to make bodies, even in their natural state, be in many different places at one and the same time. For, if we suppose, for example's sake, these five loaves, were so large, as naturally to be sufficient to serve one company of fifty men; as there were a hundred such companies in all the five thousand, the loaves must have been in a hundred different places at one and the same time, while all these hundred companies were eating of them; and the same is to be observed of the two fishes; and what is still more, no less than twelve baskets were filled with the broken pieces, after all had eaten to their fill, which in appearance was a greater quantity than the five loaves were at the beginning. If Almighty God could so multiply these loaves, even in their natural state, as to be in so many places at one and the same time, there can be no difficulty in believing that the body of Christ, now in a glorified state, may be in as many places at the same time as he pleases.

Q. But may it not be supposed, that on these occasions Christ formed new loaves in the hands of the Apostles, as they were distributing them to the multitude, or that angels invisibly put other loaves into their hands?

A. I know this is the evasion that some use to avoid the force of this miracle; but it must be observed, that there are not the smallest grounds from scripture to say so: but it is directly contrary to the express words of the scripture; for, there it is affirmed, that "the two fishes he divided among them all," which would be false, if he had either formed new fishes, or the angels had supplied others invisibly; for it is also said, that "they filled twelve baskets of the fragments of the five barley loaves that remained over and above to them that had eaten," which also must be false, if other loaves had been administered. Besides, Christ himself, speaking of these very miracles, said to his apostles, "When I broke the five loaves among five thousand, how many baskets full of fragments took ye up? They say to him,

Twelve. And when the seven loaves among four thousand, how many baskets of fragments took ye up? and they said, Seven," Mark viii. 19. Where he affirms, that he broke the five loaves among the five thousand, and the seven loaves among the four thousand! which would not have been true, if the whole five thousand and four thousand men had not partaken of the individual five and seven loaves, but the greatest number of them had been fed with other new formed, or newly provided loaves.

THE MIRACLE OF THE LOAVES AND FISHES.

Q. There is yet another difficulty; how can the entire body of Christ be contained in the small compass of a consecrated host?

A. The answer to this is the same as in the former case; we know from revelation that it is so; but how it should be so is the mystery that causes to have true Faith in the Real Presence. However, we must remember what our Savior says in the gospel, that, at the resurrection, even our bodies shall become like the angels of God, putting on the properties and qualities of spirits. But spirits are not confined to any magnitude, and, if they should appear to men in a visible form, may do it either in a large or small size as they please. The body of Christ is a glorified body, not existing in the same gross mortal manner that ours are in at present, and, therefore, not confined to shape or size at all. Besides, Christ himself expressly affirms, that it is possible with God to make a camel pass through the eye of a needle.

Q. Are not our senses, at least, deceived in this Mystery?

A. No. Were the senses of the saints of old deceived when the angels appeared to them as young men? Were the senses of those deceived who saw the Holy Ghost descend upon our Savior like a dove? or upon the Apostles like fiery tongues? Certainly not; for the senses saw what was really there; the appearances and forms of young men in the first case; and the appearance of a dove and of fiery tongues in the latter. So, in the Holy Eucharist, our senses perceive the appearances of bread and wine, and these appearances are really there; consequently they are by no means deceived.

The Soul More Beautiful in the Eyes of God

CHAPTER XXIII.

INSTRUCTIONS ON HOLY COMMUNION

Q. What is the Holy Communion?

A. It is the receiving the body and blood of Jesus Christ in the Holy Eucharist for the food and nourishment of our souls.

Q. Is it a great happiness to receive this Holy Sacrament worthily?

A. It certainly is a very great happiness, as appears from the admirable effects which it produces in the soul of the worthy receiver.

Q. What are these effects?

A. They are chiefly these following: 1. It increases the sanctification of the soul by an increase of justifying grace; rendering the soul of the worthy receiver more pure, more holy, more beautiful, more agreeable in the eyes of God. 2. It bestows on the soul a copious supply of actual grace, for preserving, strengthening, and perfecting her in her spiritual life, by which she advances in the love of God, and is strengthened in his service, according to the words of our Savior, "he that eateth me, the same shall live by me," John vi. 58. 3. It is a wholesome and powerful remedy against all the spiritual maladies of the soul, by which the infirmities of our corrupt natures are cured, our evil inclinations rectified, our affections for created objects moderated, and our passions extirpated. 4. It cleanses the soul from all those venial sins and imperfections of which we repent, and gives great strength to preserve us from falling into mortal sin. 5. It unites us in a most intimate manner with Jesus Christ, who comes to us in this Holy Sacrament, on purpose to dwell in our souls and abide in us. "He that eateth my flesh and drinketh my blood, abideth in me and I in him," John vi. 57. 6. It gives us a pledge and earnest of a glorious immortality, and brings us to the enjoyment of it at last, if we persevere in the grace of God to the end; "he that eateth my flesh and drinketh my blood, hath everlasting life, and I will raise him up at the last day,"



CHRIST BLESSING BREAD AND WINE

Catholic Art Studio, Chicago, Ill

John vi. 55. "If any man eat of this bread, he shall live for ever," John vi. 52.

Q. Is it a great evil to receive the Holy Communion unworthily?

A. It is one of the greatest, both in regard to the guilt which the unworthy communicant incurs, and also on account of the punishment annexed.

Q. How does the greatness of the guilt appear?

A. It appears, *First,* From the nature of the crime committed. To receive the Holy Communion unworthily, is to receive it when a person knows himself to be in a state of sin, that is, in disgrace with God, and at enmity with him; for a soul in sin is loathsome and hideous in the sight of God, as a dead carcass is in the sight of men. As this holy sacrament was designed to unite us with Jesus Christ, and that by it he might come and dwell in our souls, for he says, " he that eateth my flesh and drinketh my blood, abides in me and I in him;" hence to receive this sacrament in the state of sin, is to unite Jesus Christ to a soul which is loathsome and hideous to him; an object of his horror and detestation; it is to bring the author of life into a dead carcass of a soul; to force, in a manner, the Holy of Holies to take up his abode in a place of filth and corruption. What a grievous injury must this be to Jesus Christ? what an affront put upon him? Nothing will serve so well to give us some distant notion of it, as a torment inflicted upon some of the martyrs by the heathen persecutors when they stripped the martyr naked, and tied him to a dead carcass face to face, body to body, arms to arms, and legs to legs, and then threw him into the fields to die by the stench and corruption of the dead carcass.

Second, The great guilt of an unworthy communion also appears from the decision passed upon it by the Holy Ghost in the scripture; for there St. Paul says, "whosoever shall eat this bread or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord," 1 Cor. xi. 27. To be guilty of a man's blood is to murder him; and to be guilty of his body seems capable of no other sense than to murder him in a cruel and barbarous manner, tormenting his body by a painful and lingering death; this was the crime of the Jews, in what they did to Jesus Christ; and this also, says the apostle, is the crime of the unworthy communicant; a hideous crime indeed! a dreadful guilt! The unworthy communicant, like Judas, be-

trays Jesus Christ into the hands of his enemies, while he brings him into a soul, where Satan reigns as master; and he betrays him, too, with a kiss, whilst in appearance, he pretends to honor him. The Jews scourged him, crowned him with thorns, and crucified him; and the unworthy communicant does him an injury more grievous and more afflicting to him than all these sufferings: for, if the scripture assures us that those who return to commit any mortal sin after baptism, "crucify again to themselves the Son of God, and make a mockery of Him," Heb. vi. 6; how much more do they do so who make an unworthy communion, which is one of the most grievous and atrocious of all sins? nay in some respects, they are vastly more guilty than the Jews, who treated him in the way they did through ignorance, "for, if they had known it, they would never have crucified the Lord of glory," 1 Cor. ii. 8. But the unworthy communicant knows him to be the Lord of glory, believes him to be the Son of God, and yet injures him in so atrocious a manner!

Q. How does the evil of an unworthy communion appear from the punishment annexed to it?

A. From different considerations: *First*, We find throughout the whole scripture, that Almighty God, jealous of his honor, and of the respect due to holy things, never fails to punish sacrilege, which is the profanation of holy things, with a particular severity. Witness the Bethsamites for looking into the ark, 1 Kings, vi; Oza for touching it with profane hands, 2 Kings vi.; Balthasar for profaning the holy vessels, Daniel v.; and others. Now, if God so severely punishes the profanation of inanimate creatures which are only deputed for his service, what punishment is to be expected for the unworthy communicant, who profanes the Holy of Holies, in so injurious a manner.

Second, St. Paul assures us, that this sin is one principal cause of many severe temporal punishments; for, after mentioning the greatness of the sin, and the dreadful punishment inflicted for it on the soul, he immediately adds, "therefore are there many infirm and weak among you, and many sleep," 1 Cor. xi. 30; to show that sickness and infirmities and untimely deaths, are the fatal consequences of this sin.

Third, He declares the punishment of it, with regard to the next life in these alarming words: "he that eateth and drinketh unworthily, eateth and drinketh judgment (or damnation) to himself," I Cor. xi 29.

Fourth, The example of Judas, the first that ever made an unworthy

communion, is a striking instance of the truth of this; for immediately on his receiving the morsel from the hand of Christ, "Satan entered into him," that is, got full possession of him; and "he immediately went out," and agreed with the chief priests to betray his master into their hands that night, which he accordingly did, and got the thirty pieces of silver for which he had bargained to do it; soon after this he was tormented with his guilty conscience, and continued to be so all that night, and the next morning went to the chief priests and threw back the money, acknowledging his guilt; but finding no relief in his own mind, he fell into despair, "and went and hanged himself with a halter," Matth. xxvii. 5; "and being hanged, he burst asunder in the midst, and all his bowels gushed out," Acts i. 18. Such was the unhappy fate of him who made the first unworthy communion!

TO COMMEMORATE THE PASSION AND DEATH OF CHRIST.

Q. What dispositions are required in holy communion to receive with fruit the body and blood of Christ?

A. There are several things required for this end, and particularly these following:

First, That we have a pure intention, not going about that sacred action merely out of custom, or because we see others go, or to be thought pious or devout by men, or the like; but, 1. For the glory of God, and to give supreme honor to Jesus Christ, opening our hearts to him, and receiving him into our souls as our Sovereign Lord and Master, to whom alone we wholly belong. 2. To obtain for our souls all those excellent fruits which Jesus Christ bestows upon the worthy receiver. 3. To commemorate the passion and death of Christ, according to his express command, "Do this in remembrance of me;" for, says St. Paul, "as often as you shall eat this bread, and drink this chalice, you shall show the death of the Lord until he come," 1 Cor. xi. 26. Such are the intentions we ought to have in receiving this Holy Sacrament.

Second, That we be fasting from midnight, so as to have eaten nothing, from twelve o'clock at night, that is we must not take either food, drink, or medicine. This is required by an express command of the church, out of respect and reverence to this Blessed Sacrament, that this spiritual food of the soul may be the first food we receive, on the day we receive it. This command, however, is dispensed with, in those

who being in danger of death from sickness, receive the Holy Communion, by way of Viaticum, or as a preparation for their last passage; for, in this case, they may receive it whether fasting or not, on any day, and at any hour.

Third, That we be in the state of grace and in friendship with God; and this is an indispensable necessity, as the receiving this holy communion, when one is conscious to himself of being in the state of sin, is the very thing in which an unworthy communion consists.

Fourth, That our soul be adorned with those holy virtues which are necessary to make it an agreeable habitation to Jesus Christ; particularly these following: 1. "A lively faith of his Divine Presence;" this is the foundation of all the rest, and the more the soul exercises herself in it, the more profitable her communion will be. It is acquired by humble prayer, and frequent acts of faith, considering who he is, our God, our Savior, and our Judge, etc. 2. "A profound humility," respect and reverential awe and fear, considering his infinite dignity, and our own unworthiness. Consider what humility Moses showed at the burning bush, and Joshua when the angel appeared to him. Now Jesus Christ is the king of angels; the four and twenty ancients, and other blessed spirits, show the most profound respect for him in Heaven: How much more ought we, worms upon earth, to humble ourselves before him? This is acquired by considering who he is, and who we are. St. Elizabeth, when the blessed Virgin came to see her, cried out in amazement, "whence is this to me, that the mother of my Lord should come to see me?" Luke i. 43. Our Lord himself comes to us in the Holy Eucharist! 3. "A great confidence and trust in him;" he is able to do us all good, he is willing and ready on his part, he invites us to come, "Come to me all ye that labor, and are heavy laden, and I will refresh you," Matt. xi. And if God spared not even "his own Son, but delivered him up for us all, how hath he not also with him given us all things?" Rom. viii. 32. The example of the woman with the issue of blood, shows the wonderful effects which a great confidence in him will have! for she touched but the hem of his garment, and was cured; but we receive him whole and entire in the Holy Communion, what may we not expect? Humility and confidence joined together, may obtain anything from him; witness the good centurion. 4. *A sincere love of Jesus Christ;* this is the crown of all the rest, which

includes all good, and, of all things else, renders us most acceptable to Jesus Christ. It is acquired by a fervent prayer, often meditating upon his infinite goodness, and his infinite love to us, and by frequent and fervent acts of holy love to him. And this love ought to show itself in an ardent desire of being united to him, and of receiving him frequently in this holy sacrament, as the constant effect of love is to unite us to the beloved object; and particularly in making us careful to lead innocent lives, and obey his holy commandments, that we may have nothing to hinder us from this frequent union with him in the holy communion.

Fifth, That after receiving him in this Blessed Eucharist, we show our respect and gratitude to him in a becoming manner. 1. By spending some time in his blessed company, and entertaining him with our most profound homage, by acts of faith and adoration, thanksgiving and praise, oblations of ourselves wholly to him, who gives himself wholly to us, laying before him all our necessities, and begging such graces for ourselves and others, as we and they stand in need of. 2. By keeping ourselves more than ordinarily recollected during that day, often calling to mind whom we have been receiving, and rendering him the homage of some holy act of virtue. 3. Striving to live by him; "for he that eats this bread," says he, "the same shall live by me," which is done by a continual endeavor to imitate his example and to do his will.

SECTION I

The Heavenly Graces Communicated to Our Souls

Instructions on Communion in One Kind

Q. In what does the Sacrament of the Holy Communion, properly speaking, consist?

A. In receiving Jesus Christ, WHOLE AND ENTIRE, HIS SACRED BODY, HIS PRECIOUS BLOOD, HIS BLESSED SOUL, AND HIS ADORABLE DIVINITY, INTO OUR SOULS; who by this Blessed Presence within us, communicates to our souls all those heavenly graces which are the effects of the Holy Communion.

Q. Do we receive the full and perfect Sacrament under one kind only?

A. Yes; for, as we have seen above, Jesus Christ, God made man, his body and blood, his soul and divinity are contained whole and entire, both under the form of bread, and under the form of wine, and is the self same in the one kind as in the other. So that when we receive the Holy Communion under the form of bread, we receive Jesus Christ into our souls, whole and entire, a full and perfect Sacrament; when we receive it under the form of wine, we receive the same Jesus Christ whole and entire, the same full and perfect Sacrament; and, though we should receive the Communion under both kinds, at the same time, we would not receive two Christs, nor two different Sacraments; but the same Jesus Christ, as in the former cases, only under two different forms instead of one, and the same Sacrament.

Q. Can this be illustrated by any example?

A. The example of the Holy Ghost coming down upon the Apostles, will clearly explain this; for, when he came down upon them in the form of fiery tongues, they received the plentitude of that Divine Spirit with all his gifts and graces; and, if he had come down upon them in the form of a dove, instead of fiery tongues, it is clear they would have received the self same Holy Ghost as they did under the form of tongues; for whatever outward appearance he had been pleased to take, it could make no difference in what was contained under it. Let us suppose he had come down upon them in the form of both a dove and of fiery tongues at the same time, would they have received more than they did under the form of tongues alone? or would they have received two Holy Ghosts? It is clear they would not; for, though this Divine Spirit had taken ever so many different forms when he came down upon them, they would have been no more replenished with his gift and graces, than they were by receiving him under the form of fiery tongues alone, as it was not the appearance he took, but his Divine Presence which replenished them. The application is perfectly obvious to the Holy Communion.

Q. Did not Jesus Christ command all to receive in both kinds?

A. Jesus Christ commands all to receive his body and blood; because this is what the sacrament of Communion essentially requires, and this is perfectly accomplished by receiving in one kind only; but there is no command to be found in the whole scripture for all to receive it in both kinds.

Q. But does not our Savior say, "Except you eat of the flesh of the Son of man, and drink his blood, you shall not have life in you?" And does not this expressly command both *eating* and *drinking;* and, therefore, receiving in both kinds, otherwise there is no life for us?

A. This, indeed, expressly commands the receiving both his body and blood; but the stress of the command by no means lies upon the manner of receiving it by the separate actions of eating and drinking; and this is manifestly explained by himself a little after, when he says, "He that eateth me, the same also shall live by me," John vi. 58.; and "he that eateth this bread, shall live for ever," verse 59. Where we see that eternal life is promised to the eating alone: which evidently shows, that, by eating only, we perfectly fulfil the command given in the former text, where both eating and drinking are mentioned, and obtain that same life to our souls which is there spoken of; because, by eating alone, we receive both body and blood.

Q. When he gave the chalice to his Apostles, did he not say, "Drink ye all of this?" Matt. xxvi. 27.

A. He did: but who were the *all* here spoken to? Surely the Apostles who were present with him, and to whom he was speaking; and accordingly St. Mark tells us, that "they all drank of it," Mark xiv. 23. This, indeed, may imply a command to the priests who actually celebrate the Holy Mysteries, to receive at that time under both kinds, but by no means contains a command for all the people, nor even for the priests, who are not actually celebrating, to do so.

Q. Are there any grounds from scripture to authorize the giving Communion in one kind?

A. There are most manifest grounds in scripture for it: *First*, Because our Savior himself assures us, as we have just seen, that communion in one kind is a full and perfect sacrament, by which eternal life is procured to the soul; "he that eats this bread shall live for ever." *Second*, Because it is evident from the scripture, that, under either kind, we receive Jesus Christ whole and entire, both his body and blood, in which the essence of the sacrament consists.

Third, Because St. Paul says, "whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and blood of our Lord," 1 Cor. xi. 27. Where, by saying, "eat or drink," he manifestly shows, that it was the practice in his time to do

the one or the other, to receive either by eating or drinking. And the force of this text is so strong in favor of Communion in one kind only, that in all ages of the Church it had been accepted as such and practiced.

Fourth, Because our Savior himself, when he discovered himself to the two disciples going to Emmaus, communicated to them in one kind only; for, on receiving that divine bread from his hands, "their eyes were opened, and they knew him; and he vanished out of their sight," Luke xxiv. 31. Now, that this was the Holy Communion which he gave them, is clear from the manner in which he gave it to them. which was the same as at the last supper, "he took bread, and blessed, and brake, and gave it to them," verse 30. And still more from the effect it produced in them, of opening their eyes, that they knew him, which surely common bread could not do.

Fifth, Because the Apostles themselves followed the same practice, as occasion required, which appears both from the text just now cited from St. Paul, and also of the account given of the first Christians, in the Acts: "And they were persevering in the doctrine of the Apostles, and in the communication of the breaking of bread, and in prayers," Acts ii. 42.

Q. How does the Church look upon this?

A. She considers the giving communion in one kind only, or in both, merely as a point of discipline, which may be varied according as circumstances may require; and, in consequence of this, she has, on various occasions, sometimes given it in one kind, sometimes in both, as is evident from all monuments of antiquity, even from the earliest ages.

Q. But if one kind alone was sufficient for a full and perfect Sacrament, and if our Savior did not intend that all should receive it in both kinds, why did he institute it in both kinds?

A. Because this Holy Mystery was ordained not only as a Sacrament, but also as a Sacrifice. Now, though one kind alone be sufficient for a true and perfect Sacrament, yet both kinds are required to make it a Sacrifice; for this reason, because the nature of this holy Sacrifice consists in representing the death of Jesus Christ, and offering him up to his Eternal Father under the appearance of death, which could not be done but by both kinds, as we shall now see.

The Most Sublime Mystery of Our Holy Religion

CHAPTER XXIV

THE SACRIFICE OF THE MASS EXPLAINED

Q. WHAT do you understand by a Sacrifice?

A. Sacrifice is an external act of religious worship, which can be given to none but to God alone.

Q. In what does *Sacrifice* properly consist?

A. In the *oblation* or *offering* of some sensible thing made to God, by a *Priest,* or *lawful Minister,* to acknowledge, by the *destruction,* or other *change* of the thing offered, the sovereign power of God, and his absolute dominion over all creatures, and to render to him the homage due to his supreme majesty.

Q. Why is it an offering of some *sensible thing?*

A. To distinguish it from the inward sacrifice of the heart, which is performed by the proper acts of all Christian virtues, such as praise, prayer, faith, and the like, and to be an external profession of these inward dispositions of the soul.

Q. Why is it called an offering *made to God?*

A. Because, as the nature of sacrifice is to acknowledge the supreme dominion of God over us and all creatures, and to worship him as God, it therefore can be offered to none but God; for to offer sacrifice to any creature would be the dreadful crime of idolatry, and the acknowledging that creature to be God. Hence the scripture says, "He that sacrificeth to gods shall be put to death, save only to the Lord," Exod. xxii. 20.

Q. Why is it an offering made by a *lawful minister?*

A. Because none can make this offering to God but those who are

properly authorized, in the manner appointed by God himself, according to that of St. Paul, "Neither doth any man take the honor upon himself, but he that is called by God, as Aaron was," Heb. v. 4. Such as these are called *Priests,* and are the lawful ministers "appointed to offer up gifts and sacrifices for sins," Heb. v. 1.

Q. Why must the thing offered be *destroyed, or otherwise changed?*

A. Because by this destruction or change of the offering, we acknowledge the supreme dominion of Almighty God over all creatures, who, as he made us out of nothing, can again destroy or change us as he pleases. By it we also confess him to be the sovereign master of life and death, and, at the same time, we profess our total subjection to him, and our readiness to be treated by him in whatever manner he pleases.

Q. Is external sacrifice a necessary part of true Religion?

A. It is, as appears from several reasons:

First, We observe that all other outward actions, by which we testify our respect for one another, such as uncovering the head, bowing, kneeling, or the like, are daily used towards men, as well as towards God. Now, nothing is more agreeable to right reason than that, in the exterior worship of God, there should be some particular form or rite used, expressing that sovereign homage which we owe to the Deity, and which, therefore, can be given to none but to him alone; and such is Sacrifice.

Second, We find that all nations, however barbarous and savage, that ever acknowledged a Supreme Being, whether true or false, have always looked upon sacrifice as the essential worship due to him; which shows it to be pointed out, by the light of nature itself, as a necessary part of Religion.

Third, From the very beginning of the world, sacrifice has always been used by the holy servants of God, as an essential part of Religion, and accepted by him as an agreeable homage from their hands; witness the sacrifice of Abel, Gen. iv.; of Noah, Gen. viii.; of Melchisedech, Gen. xiv.; of Abraham, Gen. xv. and xxii.; and the sacrifices of Job, chap. i. and chap. xlii.

Fourth, When Almighty God was pleased to reveal to his chosen people the manner in which he would be worshipped by them, he expressly instituted several kinds of sacrifices, as the most holy part of

their Religion; which he so strictly claimed as the Worship due to himself alone, that he commanded the person to be utterly destroyed who should dare to give it to any other.

Q. What are the ends for which sacrifice is offered to God?

A. Chiefly these four: *First,* To render supreme honor and glory to Almighty God, and to pay him that homage which justly belongs to him.

Second, To give him thanks for the numberless benefits we are continually receiving from him.

Third, To render him propitious to us, and to appease his wrath, justly enkindled against us by our sins.

Fourth, To obtain from him those graces and blessings which we stand in need of.

SECTION I.

The Supreme Dominion of God Over All Creatures

Instructions on the Sacrifices of the Old Law

Q. Who instituted the sacrifices of the Old Law?

A. God himself, by his own express command.

Q. How many kinds of sacrifices did he there ordain?

A. Four; *First,* the holocaust, or whole burnt offering.

Second, The thanksgiving offering.

Third, The sin offering.

Fourth, The peace offering, which four kinds answer to the four great ends of sacrifice.

Q. Why was such variety of sacrifices commanded in the old law?

A. Because, as these sacrifices had no intrinsic value of themselves they were incapable of answering all the ends of sacrifices singly; therefore it was necessary to have different kinds of sacrifices, corresponding to these different ends.

Q. To whom did it belong to offer up these sacrifices?

A. To Aaron and his sons alone, who were, in a special manner, called by Almighty God to be his priests, and were solemnly consecrated by him to that office.

BLOODY AND UNBLOODY SACRIFICES.

Q. What were the things offered in these sacrifices?

A. There were two different classes of things used in them: *First,* Living creatures, such as sheep, lambs, oxen, pigeons, &c.; and these were bloody sacrifices, because the victims were killed, and sometimes entirely burnt upon the altar.

Second, Things without life, such as fine flour, with oil and frankincense, Levit. ii. 1.; unleavened cakes, or wafers, Levit. ii. 4, and the like; and these were either burnt or otherwise destroyed, upon the altar. To these we may add,

Third, The famous sacrifice of bread and wine offered by Melchisedech, priest of the Most High God; these two last kinds were unbloody sacrifices.

Q. Was the thing offered always destroyed entirely?

A. In the holocaust, or whole burnt offering, the victim was entirely consumed by fire; because this kind being principally intended as an act of supreme homage to God, the total destruction of the victim was necessary to represent, in the most perfect manner, the supreme dominion of God over all creatures, by which he can totally change or destroy them whenever he pleases, and with the same ease with which he created them. But, in the other three kinds of sacrifice, the victim was only consumed in part, and of the rest was made a spiritual banquet, or communion for the priest and people. See the book of Leviticus, especially the first seven chapters.

Q. Were these sacrifices agreeable to Almighty God, for any virtue they possessed in themselves?

A. No, they were not; for as God himself says, "Shall I eat the flesh of bullocks? or shall I drink the blood of goats?" Ps. xlix. 13.; and the Royal Prophet, addressing himself to God, says, "if thou hadst desired sacrifice, I would indeed have given it; with burnt offerings thou wilt not be delighted," Ps. l. 18.

Q. On what account, then, were they agreeable to God?

A. On a twofold account: 1. As being all types and figures of Jesus Christ, and of his Sacrifice in the New Law; and, 2. In as much as they were accompanied with the proper dispositions of heart in the offerers.

Q. What were these dispositions?

A. Humility, repentance, confidence in God, and the like holy virtues, and especially faith in the Redeemer who was then to come, and of whom these sacrifices were figures. Hence David says, "A sacrifice to God is an afflicted spirit; a contrite and humbled heart, O God, thou wilt not despise," Ps. l. 19.

Q. In what manner were these ancient sacrifices figures of the Sacrifice of Jesus Christ?

A. In two respects, *First, With regard to the thing offered;* for, when living creatures were sacrificed and slain upon the altar, this was a type and figure of the bloody Sacrifice of Jesus Christ upon the cross; and when things without life were used in these sacrifices, they were figures of the unbloody Sacrifice of Jesus Christ in the Mass.

Second, With regard to the manner of offering; for, when the sacrifice was a holocaust, and the victim entirely consumed, this represented the perfect and complete oblation which Jesus Christ made of himself upon the Cross, on which he was entirely, as it were, consumed, by death, for the glory of his Eternal Father. And in the other sacrifices, where the victims were not wholly consumed, but part of them reserved as a spiritual banquet for the priests and people was represented the Holy Sacrifice of Jesus Christ in the Mass, in which both priest and people feed their souls on the adorable victim there offered, to wit, the body and blood of their Redeemer.

THE PERFECT SACRIFICE AND PRIESTHOOD OF JESUS CHRIST.

Q. Were these sacrifices intended by Almighty God to last always?

A. No: All these sacrifices of the old law, together with the priesthood of Aaron, which was ordained by God for offering them, being only types and figures of the Sacrifice and Priesthood of the Redeemer, were to last only till his coming, and then to cease, and give way to the per-

fect Sacrifice and Priesthood of Jesus Christ, both which being according to the order of Melchisedech, were to last for ever; according to that, "the Lord hath sworn, and will not repent: thou art a priest for ever, according to the order of Melchisedech," Ps. cix. 4.

Q. How does this appear from scripture?

A. It is expressly taught by St. Paul, from the testimony of David, from whom he cites these words, spoken in the person of Christ at his first entrance into the world: "Wherefore when he cometh into the world, he saith, Sacrifice and oblation thou wouldst not, but a body thou hast fitted to me; holocaust for sin did not please thee. Then said I, Behold I come, in the head of the book it is written of me, that I should do thy will, O God," Heb. x. 5.; then the Apostle goes on to explain these words of Christ thus: "In saying before, Sacrifice and oblation, and holocausts for sin thou wouldst not, neither are they pleasing to thee which are offered according to the law: then said I, Behold, I come to do thy will, O God; he taketh away the first, that he may establish that which followeth; by the which will we are sanctified by the oblation of the body of Christ once," verse 8.

Q. What do you mean by saying, that the Priesthood of Christ is according to the order of Melchisedech?

A. Melchisedech was "priest of the most high God, the king of Salem," which was afterwards called Jerusalem, and his sacrifice was "bread and wine," Gen. xiv. He also was a great figure of Jesus Christ, "being, by interpretation of his name, king of justice, and then also king of Salem, that is, king of peace," Heb. vii. 2.; and his order of priesthood was to offer up bread and wine; according to which order, Christ is declared in scripture to be "made a high priest for ever," Heb. vi. 20.

Q. Was Christ also a priest according to the order of Aaron?

A. He was, and he exercised that order when he offered up himself in a bloody manner upon the Cross, by which he fulfilled and abolished that order of priesthood, which then gave place to the order of Melchisedech; according to which Christ continues a priest for ever, offering up himself in the Holy Sacrifice of the Mass, under the forms of bread and wine.

SECTION II.

The Sacrifice of the Cross and the Sacrifice of the Altar

Instructions on the Sacrifice of the New Law

Q. What is the great Sacrifice of the New Law?

A. Jesus Christ our Redeemer, who is both our High Priest and victim who in order to perfect the work of our redemption, and reconcile man with his offended Creator, offered himself once in a bloody manner upon the cross; and, in order to communicate and apply the fruits of his death to our souls, continues to offer himself daily upon the altar in an unbloody manner, by the ministry of his priest, in the Mass.

Q. Is then the sacrifice of the cross, and that of the Mass, the same Sacrifice, or two distinct Sacrifices?

A. They are both one and the same Sacrifice; because the victim is the same, *Jesus Christ;* and the *High Priest,* or principal offerer, is the same in both, *Jesus Christ.* It was he, that offered himself upon the cross; it is he that offers himself upon the altar. The only difference is in the *manner* of offering; because on the Cross he offered himself in a bloody manner, and *actually* died; in the Mass he offers himself in an unbloody manner, and only dies *mystically,* that is, his death is here represented by the separate consecration of the bread and wine, which denotes the separation, or shedding of his sacred blood from his body.

Q. How does the separate consecration of the bread and wine represent the death of Christ?

A. Although our holy faith teaches us, that, in the blessed Eucharist, the body and blood of Christ are truly and really present under each kind, which are perfectly the same as to what is contained under them, and differ only in the outward appearances, yet, as the outward appearance of bread more naturally represents his body, and the outward appearance of wine more naturally represents his blood, these being

separately consecrated, and lying separate upon the altar, represent the real separation of his blood from his body, when he actually died upon the Cross. By this means our Holy Victim is offered up to God, not *actually* dead, but under the appearance of death, according to what was shown to St. John, when he says, "I saw, and behold, in the midst of the throne, and of the four living creatures, and in the midst of the ancients, a lamb standing as it were slain," Rev. v. 6.; not actually slain but *as it were slain,* under the appearance of being slain. And hence we see the necessity of instituting the blessed Eucharist in both kinds, in order to be a sacrifice, though one kind alone constitutes a perfect sacrament.

THE NEED OF THE SACRIFICE OF THE ALTAR.

Q. What need was there for the Sacrifice of the altar, since we were fully redeemed by the Sacrifice of the cross?

A. *First,* That we might have, in the Sacrifice of the altar, a standing memorial of the death of Christ.

Second, That the memory of our Savior's passion being thus daily renewed, and presented to Almighty God, might be a continual means to draw down his blessing upon us and to thank him for his daily favors in a manner worthy of him, and to obtain pardon for the sins we are daily committing against him.

Third, That the Christian people might have an efficacious means of approaching daily to God through our Savior Jesus Christ, who is the victim here offered.

Fourth, That they might have, to the end of the world, an external Sacrifice, in which they might join together in offering supreme homage to God, as the servants of God had always done from the beginning of the world.

Fifth, That all the figures and sacrifices of the old law, and of Melchisedech, might be perfectly fulfilled, according to that of our Savior: "Amen I say unto you, till heaven and earth pass, one jot, or one title shall not pass from the law, till all be fulfilled," Matt. v. 18.

Sixth, That by the Sacrifice of the altar, the fruits of his death might daily be applied to our souls.

Q. How are the fruits of our Savior's death applied to our souls by the Mass?

A. Jesus Christ died upon the Cross for all mankind in general; that is, he offered to God a full and ample satisfaction for the injury done him by the sins of the whole world. In the Mass, by mystically renewing, and presenting to his Father the death he suffered on the Cross, he obtains his acceptance of the same for the actual benefit of those in particular for whom the Mass is offered; and, by this means, those graces which he merited for mankind in general by his death, are actually applied to, and bestowed upon our souls in such abundant manner, as our wants require, and as our dispositions are capable of receiving.

THE SACRIFICE OF THE MASS NOT DISTINCT FROM THE SACRIFICE OF THE CROSS.

Q. But is not the Sacrifice of the Mass injurious or derogatory to the Sacrifice of the cross?

A. If the Mass were a distinct Sacrifice from that of the cross, and designed, as it were, to supply any supposed deficiency in the value or efficacy of his death, then it would justly be said to be injurious to it; but as it is the self same Sacrifice, and offered only to apply the merits of his death to our souls in particular, and for the other sacred ends above mentioned, it is evident to the weakest capacity, that it is not in the smallest degree injurious or derogatory to the Sacrifice of the cross.

Q. How does the Sacrifice of the Mass fulfil the four great ends of sacrifice?

A. In the most perfect manner; for, *First,* In it the most perfect homage and sovereign adoration is given to Almighty God; because Jesus Christ, the Eternal Son of God, made man for the salvation of mankind, humbles himself in this Holy Sacrifice in the most profound manner, taking upon him the forms of bread and wine, and offers himself up, by the hands of the priest, under the appearance of death, on purpose, by this humiliation of his humanity, which receives an infinite value from the divinity of his person, to render the most perfect worship and adoration to his Eternal Father for us, and with us. When, therefore, we join our intention with that of our High Priest and Victim, and offer this holy sacrifice to God in acknowledgment of his sov-

ereign dominion over us, and in protestation of our total subjection to him, we do him sovereign homage, and give him the most perfect honor and glory, which it is possible for a creature to render to his Creator.

Second, Though it is our duty, as Christians, in all things to give thanks to God, both in words and affection, for the numberless benefits we are continually receiving from him; yet it must be owned that all the thanks we can give him, are of no value in themselves, as proceeding from us, nor in any degree adequate to what we owe him. But if we had any thing of *real value in the sight of God,* which we could give to him in return for his many favors, this would, doubtless, make our thanksgiving most acceptable to him. Now, this is what we have in the sacrifice of the Mass; for, in it Jesus Christ gives himself to us, on purpose that we may have in him *a gift of infinite value* to offer to his Eternal Father, in thanksgiving for all we have received from him: and for this purpose, also, he offers himself in this Holy Mystery, with us and for us; so that here we make to God a return for all his benefits, not only adequate, but even superior to every other favor we can receive from him.

Third, The most essential disposition required in us for obtaining pardon of our sins, is *true repentance,* "or an humble and contrite heart, which God will not despise;" yet, it is most certain, that no repentance on our part, could ever have found mercy with God, had not Jesus Christ, by his death upon the Cross, blotted out the hand-writing that was against us, and made up our peace with his offended Father. Hence all the merit of our repentence flows from the death of Jesus, and the more intimately it is united with his death, the more acceptable it must be in the sight of God. In the sacrifice of the Mass, Jesus Christ offers himself up under the *mystical appearance* of death, and in memory of his *actual death* upon the Cross, on purpose to move Almighty God to have mercy upon us, and to receive us into favor, and "mystically sheds his blood there for the remission of our sins," as he himself assures us, Matth. xxvi. 28, when he first instituted this holy mystery. Hence, in this Divine Sacrifice, by offering up his victim of reconciliation, we have a most powerful means to move God to grant us mercy and pardon, which he never will fail to do, when we accompany this offering with the inward sacrifice of "an humble and contrite heart," and true *repentence* for our sins.

Fourth, Prayer is undoubtedly a most powerful means to obtain from God every good thing we need; but it is no less certain that all the efficacy of our prayers, flows from the merits of the blood of Jesus, shed for us upon the Cross; hence all prayers which the Church makes to God, end with this conclusion, "through Jesus Christ our Lord;" because *through him alone* she expects to be heard. In the sacrifice of the Mass, Jesus Christ offers himself up to his Eternal Father with us and for us, on purpose, through the merits of his passion and death there *mystically represented and renewed*, to obtain for us all good things whether for our soul or body. When, therefore, we offer up this Holy Sacrifice in union with this intention of Jesus Christ, this must be, of all others, the most efficacious means to sanctify our prayers, and to obtain from God a favorable hearing to our requests.

WHAT IS THE SACRIFICE OF THE MASS?

Q. What then, properly speaking, is the sacrifice of the Mass?

A. *It is an offering made to God* of the body and blood of Jesus Christ.

First, Under the *sensible appearances* of bread and wine, by Jesus Christ himself our invisible High Priest.

Second, Through the *ministry of the priests* of his church, lawfully consecrated and empowered by him for that office; in which offering the bread and wine are.

Third, By the Almighty power of God, really and substantially changed into the body and blood of Christ, and by the separate consecration of the two different species of bread and wine, the death of Jesus Christ is mystically represented. By which it is plain, that this is a true and Real Sacrifice, according to the definition of sacrifice given above.

Q. What is the proper office of the priest in celebrating the Mass?

A. St. Paul tells us, that "every high priest, taken from among men, is appointed for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins," Heb. v. 1. Hence the priest is a person separated from among men, and deputed, by the special appointment of God, to treat with God for the rest of mankind, in things appertaining to God, and, in particular to officiate at the altar

of God, as the lawful minister, in offering up gifts and sacrifices for sins.

Q. Is not Jesus Christ the only High Priest that offers this Sacrifice?

A. Jesus Christ is our invisible High Priest, and the principal agent in these Holy Mysteries; because it is he who, by his Almighty power, changes the bread and wine into his own body and blood; it is he who, out of his own infinite goodness, comes to be present upon our altars, and there offer himself up to his Eternal Father. But, as the celebration of this Sacrifice is an outward act of Religion, first performed by Jesus Christ himself, when he instituted it at the last supper; and, as he then commanded, that what he did there should be done in his Church to the end of the world, in order "to show forth his death till his second coming," as St. Paul assures us, 1 Cor. xi. 26; it was therefore necessary, that besides Jesus Christ, our invisible High Priest, other men should be chosen and ordained to act under him as his visible substitutes, to perform the outward and visible part in these sacred mysteries. These also are justly called *Priests,* because they are ministers of Jesus Christ, ordained and empowered by him to perform, in his name and authority, and as representing his person, all the exterior part of this Holy Sacrifice.

Q. Can this be more fully explained?

A. It can, thus; as in the administration of the Sacraments we are carefully to distinguish two things, the outward sensible action, and the inward grace received; so, in the celebration of the sacrifice of the Mass, we must distinguish the outward visible action performed, and the invisible change made of the bread and wine into the body and blood of Christ. In both cases the outward action is performed by men, authorized by Jesus Christ for that purpose; but the inward effect produced, both by the Sacraments and in the Sacrifice, is wholly and solely the work of God.

Q. How great is the dignity of this Holy Sacrifice?

A. We observed above that the sacrifices of the old law being only types and figures of the good things then to come, had no merit nor value in themselves, and were acceptable to God only in as much as they proceeded from, and were accompanied with the interior sacrifice of the hearts of the offerers, and were types of Jesus Christ, and offered

through faith in a Redeemer then to come. But the case is quite different with the Sacrifice of the Mass; for this is of such infinite value in itself, that it is always most acceptable to Almighty God, independent of the disposition of the offerers. It is true, it will not be agreeable to him as coming from our hands, except we offer it with the proper interior dispositions: nay, if we be ill-disposed at that time, or offer it without due devotion and attention, it will even be a means of provoking his indignation against us, for profaning, by our ill dispositions, so sacred a Mystery: but, in itself, and as offered by Jesus Christ our Chief Priest it is always agreeable to him. Hence, without all doubt, it is the most sublime and the most august Mystery in the Christian Religion, and the most divine action that can possibly be done by man. This will easily appear, if we consider the infinite dignity of the Victim offered, the infinite sanctity of the High Priest who offers it, the admirable effects produced by it in giving infinite honor to Almighty God, incredible joy to all the angels and saints in heaven, obtaining innumerable blessings for man, and bringing help and consolation to the souls of the faithful departed; and, *lastly,* if we reflect on the Sacred Mystery which is there celebrated, the passion and death of Jesus Christ, there represented, continued, and renewed.

OUR OBLIGATIONS AND DUTIES.

Q. What obligations ought to arise from all this?

A. *First,* That we ought to have the highest esteem and veneration for this Adorable Sacrifice.

Second, That we ought to be present at it; and to let no consideration less than real necessity hinder us from assisting at it upon those days in which we are commanded to render this homage to God.

Third, That, when present at it, we should behave ourselves with the most profound reverence, devotion, and attention.

Fourth, That we should have the greatest confidence of obtaining every good grace from God, through the merits of this Holy Mystery.

Fifth, that we ourselves ought to be well instructed in everything that belongs to it, and particularly in the way of assisting at it with most profit to our souls.

Q. To whom is the Sacrifice of the Mass offered?

A. From what has been said above, it is plain, that it can be offered to none but God alone; and, therefore, when we speak of the Mass of the Blessed Virgin, of St. Peter, or other saints, we do not mean that the Mass is offered to the Blessed Virgin, or to St. Peter, but to God, in honor of them; that is, in thanksgiving for all the graces bestowed upon them in this life, and for the glory they now enjoy in his kingdom.

Q. By whom is the Mass offered?

A. *First,* Chiefly and principally by Jesus Christ, who, properly speaking, is alone both our High Priest and Victim.

Second, By the bishops and priests of his Church, who are his ministers, whom he makes use of for performing the outward and visible celebration of this Sacrifice here upon earth.

Third, By the faithful who are present, who also offer it up with the priest, and by his hands, as their common Sacrifice.

Fourth, By the whole Church upon earth, who offers it up also every time it is celebrated; for the priest is the public minister of the Church, and offers up this Holy Sacrifice in her name, and for her benefit. Hence, at every Mass, there is *a real spiritual communion* of all the Faithful upon earth.

WHO ARE BENEFITTED BY THE SACRIFICE OF THE ALTAR.

Q. For whom is the Mass offered?

A. The Mass is the Common Sacrifice of the whole Church, both triumphant, militant, and suffering, and is offered up by Jesus Christ our head, for his whole body in all these three different parts. We, therefore, joining with Christ our head, offer it up also for the whole Church, in Heaven, upon Earth, and in Purgatory. For those *in heaven,* in thanksgiving to God for all their happiness; *for the church on earth,* according to the four great ends of sacrifice; *and for the souls in purgatory,* to obtain relief to their sufferings, and a speedy admittance to eternal glory.

SECTION III.

Sacred Proofs from the Epistles and Gospels

Instructions on the Institution of the Sacrifice of the Mass

Q. Can it be proved from scripture that our Savior actually instituted the unbloody Sacrifice of the Mass?

A. Nothing is more clearly laid down, both in the Old and New Testament; for in the Old Testament it is frequently foretold, that in the Church of Christ there shall never be wanting priests and Levites to offer up sacrifice continually, that the converted nations should worship God by sacrifices, and that priests should be taken out of all nations for this purpose, and a pure offering made to God throughout the whole world among the Gentiles. And in the New Testament, we find that Jesus Christ instituted and offered up this sacrifice himself, and commanded it to be done by his followers till his second coming.

Q. What are the proofs from the Old Testament?

A. The *first* is taken from Jeremiah, who says, "Behold the days come, saith the Lord, that I will perform the good word that I have spoken to the house of Israel, and to the house of Judah. In those days, and at that time, I will make the bud of justice to spring forth unto David; and he shall do judgment and justice in the earth. In those days shall Judah be saved, and Jerusalem shall dwell securely; and this is the name that they shall call him, The Lord, our just one. For thus saith the Lord, There shall not be cut off from David a man to sit upon the throne of the house of Israel: neither shall there be cut off from the priests and Levites a man before my face, to offer holocausts, and to burn sacrifice, and to kill victims continually," Jerem. xxxiii. 14.

On this passage, we must observe, *First,* That it evidently relates to the Messiah and his kingdom; for he is the good thing promised to the house of Israel and to Judah, from the beginning, and to him alone these titles apply, "the bud of justice," and "the Lord, our just one." *Second,* That God here promises, that David shall never want a man

to sit upon his throne. This is evidently applied to Christ by the angel Gabriel, when he told the Blessed Virgin that her Son should "be great, and be called the Son of the Highest, and the Lord God, shall give unto him the throne of David his father, and he shall reign in the house of Jacob for ever, and of his kingdom there shall be no end," Luke i. 32.

Third, That God promises, that in this spiritual kingdom of Christ, the priesthood shall never fail, and that the office of these priests shall be to offer sacrifice continually; and of what kind these sacrifices are, we know from the nature of Christ's priesthood, "Thou art a priest for ever according to the order of Melchisedech."

Then the prophet goes on to show the firmness of this promise, "Thus saith the Lord, if my covenant with the day can be made void and my covenant with the night, that there should not be day and night in their season: then may also my covenant with David my servant be made void, that he should not have a Son to reign upon his throne, and with the priests and Levites his ministers," Jer. 33. Nothing could be said stronger than these words, to show the firmness and perpetuity of this promise made to the Church and to the Priesthood. The day and night shall end before it be broken; besides, it is an absolute promise without any condition annexed to it; everything in it is certain, fixed and irrevocable. The prophet then adds, "as the stars of heaven cannot be numbered, nor the sands of the sea be measured, so will I multiply the seed of David my servant, and the Levites my ministers," verse 22. Here we see foretold the vast multitudes of the spiritual children of David, the followers of Christ, and of the priests and Levites of the Christian Church, both of which we see verified in fact.

The *second* proof is from Isaiah, who says, "In that day there shall be an altar of the Lord in the midst of the land of Egypt, and a monument of the Lord at the borders thereof, and it shall be for a testimony to the Lord of Hosts in the land of Egypt. For they shall cry to the Lord because of the oppressor, and he shall send them a Savior and a defender to deliver them. And the Lord shall be known by Egypt, and the Egyptians shall know the Lord in that day, and shall worship him with sacrifices and offerings, and they shall make vows to the Lord and perform them," Isaiah xix. 19. Here we see a positive declara-

tion, that the Egyptians, on their conversion to Christ, shall worship the Lord, "with sacrifice and offerings," and have his altar in the midst of them.

The *third* proof is taken from the same holy prophet, chapter lxvi. In this chapter he predicts God's benefits to his Church, "Thus saith the Lord behold I will bring upon her, as it were, a river of peace, and as an overflowing torrent, the glory of the Gentiles," verse 12; then verse 16 and 17; foretelling how he would destroy the wicked Jews, and call the Gentiles in their room, he says, verse 18, "I come that I may gather them together with all nations and tongues, and they shall come and shall see my glory; and I will set a sign among them, and I will send of them that shall be saved to the Gentiles unto the sea, into Africa and Lydia, them that draw the bow; into Italy and Greece, to the islands afar off, to them that have not heard of me, and have not seen my glory. And they shall declare my glory to the Gentiles. And they shall bring all your brethren out of all nations, an offering to the Lord—to my holy mountain Jerusalem." Here God predicts, that when he shall destroy the wicked Jews, he will save those among them who were faithful to him, and will send of those that are saved to all nations, to declare his glory to them, and bring them to his Church, "his holy mountain Jerusalem." This is more like a history, than a prophecy of what was actually done, when the Apostles and converted Jews were sent by our Savior to preach the gospel to all nations, and unite them to his Holy Church. Then, in the following verses, the prophet adds, "and I will take from them *(the converted Gentiles)* to be priests and Levites, saith the Lord; for as the new heavens and the new earth which I make to stand before me, saith the Lord, so shall your seed stand and your name," verse 21. By which we see, that in the Church of Christ, there shall always be priests and Levites taken out of all nations, whose office, as we have seen above out of Jeremiah, shall be to offer sacrifice to God continually, as long as the Heaven and the Earth shall stand. St. Paul also assures us, that the office of priest is, "to offer up gifts and sacrifices," Heb. v. 1.

The *fourth* proof is from Malachy, where Almighty God, after reproaching the Jewish priests for their impiety, says, "I have no pleasure in you, saith the Lord of Hosts; and I will not receive a gift of your hand; for, from the rising of the sun, even to the going down,

my name is great among the Gentiles; and in every place there is sacrifice, and there is offered to my name a clean offering; for my name is great among the Gentiles, saith the Lord of Hosts,'' Malach. i. 10.

In this glorious prophecy, three things are to be remarked: *First,* That the sacrifices of the Jews were rejected, ''I will not receive a gift of your hand.''

Second, That in their place a pure offering was to be instituted; and

Third, That this clean offering and sacrifice should be offered among the Gentiles in every place, from the rising of the sun to the going down of the same, throughout the whole world. All which points out to us the Holy Sacrifice of the Mass in the strongest light.

OUR BLESSED SAVIOR OFFERED UP THIS HOLY SACRIFICE WITH HIS OWN HANDS.

Q. What are the proofs for the Mass in the New Testament?

A. *First,* From its Institution, at the Last Supper, where our blessed Savior offered up this Holy Sacrifice with his own hands; for, 1. As we have seen above, the Sacrifice of the Mass, properly speaking consists in the separate consecration of the broad and wine, under the forms of which our Savior offers himself up to his Eternal Father. Now, at the Last Supper, our Savior actually performed this separate consecration; therefore he actually offered up the Sacrifice of the Mass at that time. 2. In the original Greek, St. Matthew and St. Mark, speaking of the cup, use this expression, ''This is my blood of the New Testament which is shed for many;'' and St. Luke and St. Paul use this expression, speaking of the host, ''This is my body which is given for you,'' Luke xxii. ''This is my body which is broken for you,'' 1 Cor. xi. From these expressions, it evidently follows, that our Savior, at that very time, ''shed his blood,'' and ''gave his body for the remission of sins,'' Matth. xxvi. 28. This, however, he did not then do actually by the real effusion of his blood, which was only done in his passion and death; therefore he did it here only mystically, that is, offered himself up in the sacramental forms, under the appearance of death, to his Eternal Father, for the remission of sins; which is the very thing we mean by the Sacrifice of the Mass. Now, he had no sooner done this, than he immediately commanded the pastors of his Church to do the

same: "Do this in remembrance of me;" that is, as St. Paul explains it, to "show forth his death till he come." Thus he both celebrated this Holy Sacrifice of the Mass, and gave power and command to the pastors of his church, to continue to do the same till his Second Coming.

Second, The second proof from the New Testament is taken from the seventh chapter of the epistle to the Hebrews, where St. Paul, citing this prophecy of David, "The Lord hath sworn, and will not repent, Thou art a priest for ever according to the order of Melchisedech," urges it to show the excellency of the Priesthood of Christ above that of Aaron, and to prove that His Priesthood shall never end; whereas, that of Aaron, being only a figure of his, was of necessity abolished when His came. Now, the same Apostle assures us, that every high priest "is appointed to offer up gifts and sacrifices for sins," Heb. v. 1; and he repeats it, Heb. viii. 3; and adds, as a consequence of this essential office of a priest, "wherefore it is necessary, that he also should have something to offer." Seeing, therefore, that the order of Melchisedech consisted in offering bread and wine, and that the great victim offered by Christ, is his own precious body and blood, it is only by offering this under the appearances of bread and wine, by the external ministry of his priests, that he continues a priest for ever of this order.

Third, From the expressions of the *table of the Lord, altar,* and *priests,* used in different places by St. Paul, as proper to the Christian Religion, is also proved the existence of the Christian Sacrifice, with which these things have an essential connection. See 1 Cor. x.; and Heb. xiii. 10; in which last place the Apostle says, "we have an altar, whereof they have no power to eat who serve the tabernacle;" where the *altar* necessarily implies the sacrifice offered upon it; and the *eating of the altar* shows the participation of that sacrifice by communion.

To these plain proofs from scripture, we may add, that the constant tradition of the Christian world, all the most ancient liturgies, the universal testimony of the holy fathers, and the continual use of the names *altar, sacrifice, oblation, priest,* and the like, in all antiquity, show, in the most convincing manner, that this Holy Sacrifice has been always used as the public solemn worship of God in the Christian Church.

The Soul Restored to the Friendship of God

CHAPTER XXV

INSTRUCTIONS ON THE SACRAMENT OF PENANCE

Q. What is the end or design of the Sacrament of Penance?

A. If we were always so happy as never to lose the grace received in baptism by committing actual sins ourselves, there would be no need of the Sacrament of Penance; but as we but too commonly lose that great treasure by the sins we commit ourselves, and cannot possibly get free of their guilt but by the grace of Jesus Christ; therefore, out of his infinite mercy, in condescension to our weakness and misery, he was pleased to institute the Sacrament of Penance, as the means of bestowing his sanctifying grace upon us, to cleanse us from the guilt of those sins which we commit after baptism.

THREE THINGS REQUIRED FOR THE SACRAMENT OF PENANCE.

Q. Is penance a True Sacrament?

A. It is; because it has all the three things required to make it a Sacrament.

Q. What is the outward sensible sign used in the Sacrament of Penance?

A. It is the sentence of absolution pronounced by a priest.

Q. What is the inward grace which this brings to the soul?

A. The sanctifying grace of God, by which our sins are forgiven and washed away from our souls.

Q. Where do we find the institution of this Sacrament by Jesus Christ?

A. In those parts of the gospel where Jesus Christ gave to the Pastors of his church, in the persons of his Apostles, the power of



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forgiving and retaining sins, and passed his sacred word, that, when they forgive a penitent's sins, by pronouncing the sentence of absolution upon him, they are actually forgiven, that is, are washed away from his soul by the grace of God then poured down into it.

Q. How does it appear that Jesus Christ gave the power of forgiving sins to the Pastors of His Church?

A. From these following testimonies: *First*, "And behold they brought to him a man sick of the palsy, lying on a bed. And Jesus, seeing their faith, said to the man sick of the palsy, Son, be of good heart, thy sins are forgiven thee. And behold some of the Scribes said within themselves, He blasphemeth. And Jesus seeing their thoughts, said, Why do you think evil in your hearts? Whether is it easier to say, Thy sins are forgiven thee, or to say, Arise, and walk? But, that you may know that the Son of Man hath power on earth to forgive sins, then saith he to the man sick of the palsy, Arise, take up thy bed, and go into thy house; and he arose and went into his house; and the multitude seeing it, feared, and glorified God, who had given such power to men," Matth. ix. 2. Here we see that our blessed Savior wrought an evident miracle, with the expressed intention of proving, that "he AS MAN, hath power on earth to forgive sins;" and it had the desired effect on the multitude, who were convinced by the miracle, that he had this power, and "glorified God, who had given such power to men." Jesus Christ, therefore, even as man, was sent by his Father, with this power. Now, on the very day of His Resurrection, when he appeared to his Apostles, he said to them, "as my Father hath sent me, I also send you," John xx. 21; consequently, with the same powers that I, as man, am sent by my Father, I also send you as my substitutes, as Pastors of my Church. And that there might be no doubt, that in these words he included the power of forgiving sins, yea, to show that this was particularly included in them, he immediately "breathed upon them, and said, Receive ye the Holy Ghost; whose sins ye shall forgive, they are forgiven them, and whose sins ye shall retain they are retained," John xx. 22. Where we see, that, in the clearest and most express terms, he gives them the power of forgiving sins, in such a manner, that when they, here on earth, exercise this power, by passing sentence of forgiveness upon a penitent sinner, their sentence is ratified in Heaven, and the sins of the penitent are actually forgiven.

Second, Upon another occasion, he gives them the same power, in the most ample manner, in these words: "Amen, I say to you, whatsoever ye shall bind upon earth, shall be bound also in heaven; and whatsoever ye shall loose upon earth, shall be loosed also in heaven," Matth. xviii. 18. Upon which, St. Chrysostom, one of the greatest lights of the Christian world, and who lived in the fifth century, writes thus: "To the priests is given a power, which God would not give, neither to the angels nor archangels, for to these it was not said, Whatsoever ye shall bind on earth shall be bound also in Heaven; and whatsoever, ye shall loose on earth shall be loosed also in heaven: Earthly princes have indeed, their power of binding, but it is only for the body; but the binding of the priests reaches even to the soul, and ascends to the heavens; insomuch that what the priests do below, God ratifies above; and the Master confirms the sentence of the servants," *On the Priesthood,* B. 3. The same is the language of the holy Fathers in all ages, confirmed by the constant and uninterrupted belief and practice of the Christian world.

THE PASTORS OF THE CHURCH TO ACT IN THE NAME AND AUTHORITY OF CHRIST.

Q. Why does our Savior add in these texts, "whose sins ye shall retain, they are retained;" and "whatsoever ye shall bind on earth shall be bound in heaven?"

A. To show that the power here given to the Pastors of the Church is a judicial power, by which they are constituted judges of our souls in regard to our sins, and authorized both to forgive and not to forgive, to loose and not to loose the bonds of sin, according to the merits of the cause, and the disposition of the penitents: so that they are to take full cognizance of the cause before they pronounce sentence, that they may act with justice and prudence.

Q. May not a priest use this power as he pleases, and either forgive or retain a penitent's sins as he chooses?

A. *By no means;* in this commission Jesus Christ puts the Pastors of His Church in His own place, and authorizes them to do, what He would do were he visibly present upon the earth; hence they act here in

his name and authority, and in his person; as St. Paul did when he granted pardon to the incestuous Corinthian, for he declares that "he did it in the person of Christ," 2 Cor. ii. 10. The priests, therefore, cannot pronounce sentence at their own pleasure, but must do it according to the rules prescribed to them by Jesus Christ, and which they learn from his Holy Church.

Q. But is it not blasphemous to say *that man can forgive sins?* Who can forgive sins committed against God, but God himself?

A. Jesus Christ did not think it so when he wrought the miracle above mentioned, to prove that "the Son of Man hath power on earth to forgive sins." But the mistake lies in not considering *what part belongs to man, and what part belongs to God* in this matter. To wash away the guilt of sin from the soul in which the forgiveness of sins, on the part of God, precisely consists, undoubtedly belongs to God alone, and is wholly his work; and this being the case, where is the least appearance of blasphemy, or even of impropriety, to say that Jesus Christ authorizes the Pastors of His Church, in his name and in his person, to pronounce sentence of forgiveness upon a penitent sinner, and that to the pronouncing of this sentence, he attaches the infusing of his grace to that penitent's soul? Is not this the very thing which is done in baptism, where the one who baptizes forgives the sins of the person baptized, by performing upon him the outward action of baptizing, to which the infusion of justifying grace is annexed in that Sacrament, as it is to the pronouncing the sentence of absolution in the Sacrament of Penance? In both cases, it is God who washes the soul by his grace, and in both, man performs the outward action appointed by Christ for that purpose.

Q. How is the outward sensible action of the Sacrament of Penance a sign of the inward grace received?

A. The words of the sentence which the priest pronounces, *I absolve thee from thy sins* express in formal terms the nature of the grace received, by which these sins are then actually washed away from the soul.

Q. To whom has Christ left the power of administering this Sacrament?

A. To the Apostles and their successors, the Bishops and Priests of His Church; and this is one of the principal powers of the priesthood.

THE SACRAMENT OF PENANCE NECESSARY FOR SALVATION.

Q. Is this Sacrament of Penance necessary for salvation?

A. As it is impossible to obtain salvation while we are in a state of sin, and at enmity with God, and as this Sacrament of Penance is appointed by Jesus Christ, to be the means of restoring us to the friendship of God, by cleansing us from the guilt of actual sins committed after baptism, in the same way as baptism itself is the means of cleansing us from original sin, and from actual sins committed before baptism; therefore the Sacrament of Penance is absolutely necessary for salvation to those who have lost the grace of God by mortal sin after baptism, as baptism itself is to those who have not yet received it. And though it be true, that a perfect contrition, arising from a perfect love of God above all things, will always find mercy with God, and obtain pardon for sins both before and after baptism; yet, as before baptism, this perfect contrition does not free the person who has it from the necessity of being baptized, where baptism can be had, and, where baptism cannot be had will not find mercy with God, unless it be accompanied with the desire of baptism; so likewise with regard to mortal sins committed after baptism, the most perfect contrition does not free the one who has it from the obligation of applying to the Sacrament of Penance where he can have it, and, where that cannot be had, his contrition will not find mercy, unless it include the desire of, and the resolution to apply to, the Sacrament of Penance whenever it is in his power to do so.

Q. Why do you speak of this necessity as regarding only mortal sins? Is not the Sacrament of Penance equally necessary for obtaining the forgiveness of venial sins?

A. No: and the reason is this; the effect of mortal sin is to kill the soul entirely, by depriving it of the grace of God, which is the life of the soul; hence mortal sin makes the sinner an enemy to God, an object of his hatred and indignation. On the other hand, venial sin does not kill the soul, nor banish the grace of God from it, but only diminishes the splendor of its beauty and weakens the fervor of its charity, but still the person continues a friend to God. Hence, to restore a soul in

mortal sin to the state of grace and to the friendship of God, it is required that there be an infusion of justifying grace into that soul where it was not before; now, this is the pure effect of the mercy of God through the merits of Christ, which no act of the sinner can possibly deserve of itself; and this justifying grace can only be obtained by the Sacrament of Penance, which Christ has been pleased to institute for this very purpose. But to increase the fervor of charity, to augment the spiritual beauty of the soul, to obtain a greater degree of sanctifying grace from God, and, consequently, to wash away the stains of venial sin, is the proper effect of every good action which a soul, already in the state of grace, performs, when accompanied with a sorrow for having offended God by these venial sins, or even by a sincere repentance in general for all her past sins. So that, though venial sins are most perfectly and securely remitted by the Sacrament of Penance, yet they are also remitted by other means, such as, by devoutly receiving the other Sacraments, by fervent prayer, by holy acts of the love of God, and other such pious actions; whereas, mortal sin can no otherwise be remitted but by the Sacrament of Penance only.

THREE PARTS OF THE SACRAMENT OF PENANCE.

Q. What are the effects of the Sacrament of Penance?

A. *First,* If the penitent be under the guilt of mortal sin, by this Sacrament the grace of justification is poured down into his soul, by which the guilt of his sins is washed away, and he is restored to the friendship of God.

Second, If he be already in the state of grace by the Sacrament of Penance, he receives an increase of sanctifying grace, by which his soul is rendered more holy and beautiful in the sight of God.

Third, He also receives such helps of actual grace as enable him the more effectually to avoid sin, and to persevere in the friendship of God.

Fourth, By cleansing the soul from the guilt of sin, this Sacrament also delivers the soul from the eternal punishment due to that guilt; because it restores the sinner to the grace and friendship of God, and reunites him with Jesus Christ; now, "there is nothing of damnation in those who are in Christ Jesus," Rom. viii. 1.

Fifth, It also delivers, in part, from the temporal punishment due to his sins, in proportion to the fervor of his repentence with which he receives it.

Q. What are the parts of the Sacrament of Penance?

A. There are three parts of the Sacrament of Penance: CONTRITION, CONFESSION, and SATISFACTION. By *contrition* is understood the dispositions required in the penitent, with which he must be prepared for receiving this sacrament. By *confession* is understood actually applying to receive it; and by *satisfaction* is meant the performance of the penance which the priest imposes on the sinner when he administers this Sacrament to him.

SECTION I.

The Disposition of the Soul to Receive Grace

Instructions Regarding Contrition as Part of the Sacrament of Penance

Q. What are the dispositions required in the penitent for receiving the Sacrament of Penance?

A. They are all contained in a sincere repentance, or contrition for his sins, which consists of these three things:

First, A sincere sorrow for having offended our good God, with a detestation of our sins, by which we have offended him.

Second, A firm purpose and resolution to avoid sin, and all the dangerous occasions of it, for the time to come .

Third, A readiness to do penance for past sins in order to satisfy the Divine Justice for them.

Q. Are these three conditions absolutely necessary for receiving the grace of justification in this Sacrament?

A. They are all absolutely necessary for disposing the soul to receive that grace; inasmuch, that if any one of them be lacking, though the sentence of absolution be pronounced upon the sinner by the priest, yet the grace of forgiveness will not be granted by Jesus Christ.

SECTION II.

The Reconciliation of Sinners to God

Instructions on Sacramental Confession as Part of the Sacrament of Penance

Q. What is Sacramental Confession?

A. It is expressing the state of our souls to a priest, by humbly accusing ourselves to him of all our sins, in order to obtain the grace of absolution.

Q. Is this confession of our sins necessary for obtaining absolution?

A. It is ordained by Jesus Christ as a condition absolutely necessary for this purpose; insomuch, that without it, the grace of the Sacrament of Penance, by which our sins are pardoned, and we restored to the friendship of God, will not be bestowed upon us.

Q. How does this necessity appear from scripture?

A. It is included in the very power which Jesus Christ gave to the Pastors of the Church, of binding and loosing, or remitting and retaining sins. By giving them this power he constituted them, judges of our souls in his own stead, the ministers of reconciliation between God and the sinner; consequently, it is his will that they should exercise this power with justice and discretion, according to the merits of the cause, and the dispositions of the penitent; for we cannot suppose he intended they should exercise it at random; it would be impiety to suppose it. As this tribunal is not a tribunal of strict vindictive justice, for punishing the offender to the extent of what he deserves, who only sees that hell fire is the proper punishment of mortal sin, but is a tribunal of mercy, where, by the sentence of absolution, the sinner is delivered both from the guilt of his sins, and from the eternal punishment due to them; and this eternal punishment is exchanged for a temporal punishment, which, through the merits of Christ applied to our souls in this Sacrament, both contributes to satisfy the Divine Justice, and is most wholesome and salutary to the penitent; it is doubtless the will of Jesus Christ, that the priest, when he exercises the power of binding, and lays his penance on the penitent, should do it with a just proportion to his guilt and dispositions.

Now, it is self-evident, that the priest can neither act with justice

or prudence in forgiving or retaining sins, nor observe the just proportion in imposing the proper punishment suitable to the guilt and dispositions of the sinner, unless he knows the real state of his soul, both as to his guilt and dispositions; and, as none can possibly discover this to him but the sinner himself, hence it manifestly follows, that the very power of binding and loosing, of forgiving and retaining sins, given by Jesus Christ to the Priests of His Church, necessarily includes a strict obligation on sinners to lay open the state of their souls, by an humble confession of all their sins to a Priest, in order to receive the effect of that power, and to be absolved from their sins by him.

Moreover, the Sacrament of Penance is intended not only to be the means of freeing us from the guilt of our past sins, but also, and in a particular manner, to be a preservative against sin for the time to come, by applying proper remedies for curing all the distempers of the soul. These remedies are of two sorts, the grace of God, and our co-operation. The grace of God is applied to our souls by the Sacrament itself, and our Pastors are appointed, as the spiritual physicians of our souls, to prescribe to us the necessary co-operation required on our part; and this they do, by *pointing out* to us what we ought to do for avoiding or overcoming temptations, for conquering our passions, and for breaking our bad habits; *by discovering* to us the delusions of Satan; by *instructing* us in our duty where we may be ignorant of it; by *rectifying* the mistakes into which our self-love is so apt to hurry us; by *encouraging* us, if faint hearted in the concerns of our souls; by *comforting* us, if afflicted with trouble of mind; and by giving us every other necessary assistance which the wants of our souls may require. Here, again, it is self-evident that they could apply none of those remedies to us, unless they were thoroughly acquainted with the real state of our souls; and as none but ourselves can lay the state of our souls before them; from this also the necessity of our doing so, by an humble and sincere exposition, of our interior to them is manifest.

NO FORGIVENESS WITHOUT CONFESSION.

Q. Are there any other proofs from scripture of the necessity of confessing our sins?

A. There are these following: *First,* "If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins,

God is faithful and just to forgive us our sins, and to cleanse us from all iniquity,'' 1 John i. 8. Here we see, in the most express terms, the confession of our sins declared to be the condition for our obtaining forgiveness for them: ''If we confess them, God will forgive them;'' and on the contrary, if we do not confess them, but conceal them, and ''say we have no sin, we only deceive ourselves, and the truth is not in us.'' This testimony is so strong and clear for the necessity of confessing our sins, that they who try to deny the truth have no other way to escape the force of it except that they contend that the Apostle means only the confessing our sins privately to God alone. But that this cannot be the Apostle's meaning, is evident for two strong reasons; first, because *the confessing our sins* is here put in opposition to the *saying we have no sins;* these two are opposite to one another, and therefore must certainly relate to the same object.

Who is there in his senses that would seriously dare to say to God in private that *he has no sin?* in this part of the sentence, then, the Apostle certainly means saying, *we have no sin before men;* and, consequently, in the opposite part of it, when he says, ''If we confess our sins,'' he necessarily means the doing so *before men also.* The Apostle here declares, that if ''we confess our sins, God is faithful and just to forgive us our sins.'' How comes the fidelity and justice of God to be engaged here? Has he anywhere engaged his promise to pardon those who confess their sins to him alone in private? David indeed says, ''I will confess against myself my injustice to the Lord; and thou hast forgiven the wickedness of my sin,'' Ps. xxxi. 5; which shows, that, in the Old Law, when a sinner, ''with a broken and contrite heart, that is, with *perfect repentance* of his sins, returned to God, and acknowledged his guilt with sorrow, God, of his infinite goodness, would show mercy to such a repentent sinner.

But we do not read any where that God ever pledged his fidelity or justice to forgive the sins of any who confessed them in private to him alone; consequently, in the above text, the Apostle cannot mean the confessing to God alone; but, from what we have seen above it is manifest, that God has solemnly engaged his fidelity and justice to forgive the sins of those who confess them to the Pastors of his Church in the Sacrament of Penance, when he declares to these Pastors, ''whose sins ye shall forgive, they are forgiven; and whatsoever ye shall loose on

earth shall be loosed in heaven.'' The effects of this promise cannot be obtained, as we have clearly seen, unless the sinner confess his sins to his Pastor; and when he does that with the proper dispositions, then this sacred promise of Jesus Christ engages him in fidelity and justice to grant the wished-for pardon.—We must therefore conclude, that, when the Apostle says, ''if we confess our sins, God is faithful and just to forgive our sins,'' his meaning most certainly is, if we confess them *sacramentally.*

Second, St. James says, ''Confess your sins one to another, and pray for one another, that you may be saved,'' Ja. v. 16. Here we see, in express terms, the *confessing our sins to man* laid down as a condition of salvation. The only difficulty in this text is in the meaning of the words *one another* which seem to imply the necessity of every one's confessing publicly to other men, whether priests or not. But this difficulty will easily disappear, if we reflect, that SACRAMENTAL CONFESSION does not necessarily require that it should be done in private; for, in the primitive ages, and even in the Apostle's time confessions were sometimes made in public before the whole people. Thus we read, that ''many of them that believed came confessing and declaring their deeds,'' Acts xix. 18. But, whether in public or private, it was always considered as of necessary obligation, in order to obtain forgiveness by the absolution of the priest. As both ways were then practiced, St. James used the above expression, of ''confessing one to another,'' to include both; but declares, that this confession made to a priest, whether to him alone in private, or presence of others who did the same, and confessed in public before one another, is a necessary condition of salvation.

Third, St. Paul, speaking of the reconciliation of sinners to God, says, ''God hath reconciled us to himself by Christ; and hath given to us the ministry of reconciliation. For, God, indeed, was in Christ, reconciling the world to himself—and he hath placed in us the word of reconciliation; we are therefore ambassadors for Christ,'' 2 Cor. v. 18. In these words, the Apostle declares, that whereas God through the merits of Jesus Christ, reconciled the world to himself, he was pleased to appoint the Apostles, and their successors in office, to be the ministers of this reconciliation; that is, to be his substitutes upon earth for applying to the souls of the people the means ordained by him for communi-

cating the grace of reconciliation; and for this purpose, says the Apostle, "he placed in us the word 'of reconciliation,' by which means we are made the ambassadors of Christ." Hence, then, it manifestly follows, that if the Pastors of the Church be the ministers of our reconciliation with God, if *the word of reconciliation,* the power of pronouncing sentence of absolution upon us, *be placed in them,* it is, of course, by their ministry alone that we can obtain this reconciliation. Christ instituted no other way, therefore it is our strict obligation to have recourse to them for this benefit, by laying open the state of our souls before them in the Sacrament of Penance, that they may apply to us the means of our reconciliation in the way that Christ requires of them to do.

CONFESSIONS TO AUTHORIZED PRIEST OF THE CHURCH.

Q. Was confession of sins to a priest introduced into the Church in later ages?

A. This is a charge made against the Church but there certainly cannot be a more gross and palpable misrepresentation. The confession of sins, so far from being a novelty invented in later ages, is more ancient than Christianity itself, was commanded by God in the Law, is highly commended in the books of Wisdom, and was practiced by the Jews, when our Savior came among them. It was not then, indeed, a sacramental action, as it is under the Gospel, where it is the last condition required on our part, for receiving the forgiveness of our sins, by the infusion of justifying grace. But it was among the Jews a profitable penitential work, a proof of the sincerity of their repentance, a help to restrain them from sin, an act of obedience to the command of God; and, on all these accounts, a powerful means to move God to mercy, and to obtain from him THE GRACE OF A PERFECT CONTRITION AND REPENTANCE. It was also among the Jews, like all the rest of their religion, a type and figure of the Sacrament of Penance, and of the sacramental confession, which Jesus Christ was to institute in his Church.

Q. Where does it appear that confession was commanded in the old law, and practised among the Jews?

A. From the following testimonies of scripture: *First*, "When a man or woman shall have committed any of all the sins that men are

wont to commit, and by negligence shall have transgressed the commandment of the Lord, they shall confess their sin, and restore the principle, and a fifth part over and above,'' Numb. v. 6.

Second, ''He that hideth his sins shall not prosper; but he that shall confess and forsake them, shall obtain mercy,'' Prov. xxviii. 13. ''Be not ashamed to say the truth for the sake of thy soul; for there is a shame that bringeth sin, and a shame that bringeth glory and grace—Be not ashamed to confess thy sins, but submit not thyself to every man for sin,'' Ecclus. iv. 24, 31.

Third, As for the practice of the Jews when St. John the Baptist appeared ''in the desert baptising and preaching the baptism of penance for the remission of sins: there went out to him all the country of Judea, and all they of Jerusalem, and were baptized by him in the river Jordan, CONFESSING THEIR SINS,'' Mark i. 5. The same is also attested by St. Matthew, chap. iii., where we learn from the word of God itself, that this holy practice of confessing our sins, is as old as Revealed Religion, and has no other author than God himself. Jesus Christ, therefore, knowing that this was already established among the people of God, thought it nowise necessary to make any new formal express command of it among his followers, especially as the very institution of the Sacrament of Penance, by giving the power of forgiving and retaining sins to the pastors of his church, naturally and necessarily presupposed the necessity of confessing our sins to them for obtaining pardon and forgiveness; and by this means, this holy action of confessing was raised up to the dignity of being an essential part of the Sacrament, and an effectual means of obtaining pardon for our sins; whereas before, it was only a legal observance, useful indeed, and conducive to the reconciliation of the penitent sinner with God, but not the efficacious and certain means, as it now is, of obtaining that favor.

Q. Is there any other reason to show that the duty of confessing our sins is ordained by Jesus Christ?

A. The very nature of this duty itself proves it to a demonstration; for, as it is a duty exceedingly contrary to flesh and blood, most humbling to our pride, and most afflicting to self-love, it is plainly impossible that mankind could ever have been induced to practice it as a necessary duty, by any human authority, or indeed by any other means whatsoever, than the full conviction that God himself required it from

them; and this conviction they never could have got, if it had not been introduced into the world with Christianity itself, and flowed from the same divine source with it.

Let us suppose, for example, that the Christians of the first ages had no knowledge of this practice, nor believed it necessary to confess their sins; who would ever have dared, in after ages, to introduce so heavy a yoke, or impose such a burden upon the faithful? What opposition must such an attempt have met with? What clamors would have been raised against it? What divisions and dissensions must it not have occasioned? And, how would everybody have cried out against it as a novelty, an imposition, a heresy, and what not? It is, therefore, plainly impossible that it could ever have been established in the Christian world, but by the command of Almighty God himself. Besides, all monuments of antiquity clearly show, that it has been universally received and practiced through the whole Christian Church, in all countries and since the times of the Apostles; nor is it possible to assign any other beginning to it than that of Christianity itself. Add to all this, the infallible authority of the Church of Christ, which always did, and to this day does, hold and teach as a truth revealed by Jesus Christ to his Apostles, and by them delivered to their followers, that the duty of confessing our sins in the Sacrament of Penance, is commanded by God himself, and is his express law to all Christians.

SACRAMENTAL CONFESSION.

Q. Is sacramental confession of any other advantage besides its being a necessary means of getting our sins pardoned?

A. It is, both to the penitent himself and to society; *First,* With regard to the penitent, it serves to discharge part of the debt of temporal punishment due to his sins, it delivers him from that dreadful confusion which he would have to undergo at the day of judgment, and which beginning then would last for all eternity, as one of the greatest torments of hell. It procures him many useful instructions, counsels, directions, and exhortations, for advancement of his soul in a life of virtue and piety. It is also a source of immense comfort and consolation to the poor soul in all its afflictions, especially in such as rise about its spiritual concerns. It affords an incredible ease and peace to the

soul, when oppressed with the stings of a guilty conscience; for it is much to be observed, that, although confession may be a very heavy burden upon the flesh and blood, and perfectly inimical to self-love, yet, when a soul is once touched with a sense of the evil of sin, and conscience is awakened on that account, it is the only resource that nature itself points out for ease and comfort; that numbers of examples are seen, of those who, being troubled in conscience, but not being members of the Catholic church, do not consider confession as a duty required by God; yet fly to some friend in whom they can confide, and sometimes even to Catholic priests themselves, on whose secresy they can better depend, and lay open their souls to them for advice and consolation.

Second, With regard to the State and Society, how many evils are remedied in confession, which the laws of man could never rectify? LOSSES ARE MADE UP; INJURIES RECEIVED ARE PARDONED, AND REPARATION MADE FOR SUCH AS ARE DONE; ILL-GOTTEN GOODS ARE RESTORED; THOSE AT ENMITY RECONCILED; PEACE MADE UP AND RESTORED; UNJUST CONTRACTS DISSOLVED; SCANDALS REMOVED, AND MANY OTHER SUCH BENEFITS PROCURED, WHICH ARE OF THE HIGHEST ADVANTAGE TO SOCIETY.

Q. What are the qualities necessary for making a good confession?

A. There are several things required for making a good confession; but they may be all reduced to these following:

First, It ought to be *humble.* This is so necessary an ingredient in a good confession, that without it we can never expect to find favor with God. The proud Pharisee was one who led a good moral life in the eye of the world, free from any gross crime, and adorned with several virtuous and good actions; yet he was condemned in the sight of God on account of his pride; whereas the poor publican, though loaded with sins, yet approaching to God by an humble repentance, was justified in the sight of God and found mercy. Every sin we commit is accompanied with an act of pride; because in every sin, we prefer our own will to the will of our Creator; as therefore repentance is the returning to God from sin, it must necessarily be accompanied with great humility. The scripture says, "an humble and a contrite heart, O God, thou wilt not despise," Psal. l. 19. "The Lord is nigh to them that are of a contrite heart, and he will save the humble of spirit, Psal. xxxiii. 19. "God resisteth the proud, and giveth grace to the humble," James

iv. 6. Hence we find, that all those true penitents who found mercy from God, were remarkable for their great humility; such as St. Mary Magdalen, the prodigal Son, the humble publican, David, and they showed their humility, both in the outward actions of the bodies in what they did, and in every word they said. To excite this humility in our souls, we need only consider what we are as sinners; what we deserve for our sins; the majesty of that great God before whom we are going to appear; and the important affair we are going about, in order to be restored again to his favor.

Second, Our confession ought to be *sincere;* that is, we must declare our sins sincerely, such as they really are; we must not exaggerate them, neither must we disguise them; we must not seek to excuse them, nor blame others for them; nor soften and diminish the real malice of them, by equivocal and captious expressions, which may make our confessors think less of them than they really deserve. Our great interest here is, to lay open the true state of our souls, as far as we can, such as it really is in the sight of God. It is easy to deceive the confessor; but we would deceive ourselves infinitely worse if we did so, for we cannot deceive God; and his holy word assures us, that "the deceitful man God will abhor, Ps. v. 7, that "the Holy Ghost will fly from the deceitful," Wisd. i. 5, and, therefore, "come not to the Lord with a double heart," Ecclus. i. 36; for "WOE TO THEM THAT ARE OF A DOUBLE HEART, AND TO WICKED LIPS—AND TO THE SINNER THAT GOETH ON THE EARTH TWO WAYS," Ecclus. ii. 14.

Third, It ought to be *simple;* that is, we must, with all simplicity, declare the sins we have been guilty of, without mixing any other subject along with them, which does not concern the state of our conscience. In doing this, we must declare, 1. The different sins we have been guilty of; 2. *The number of times we have been guilty of each sin;* 3. Such circumstances as either notably aggravate the guilt of the sin, or change it into another kind of sin; for example, there is a great difference between cheating our neighbor out of one cent and cheating from one to a thousand or hundreds of thousands of dollars; between stealing a sum of money from a neighbor, and stealing any sacred vessel, though of equal value to that sum, but dedicated to the service of God. In the former case, the greatness of the sum aggravates the injury done, and consequently the guilt of the sin; in the latter case, the circumstance

of stealing a sacred vessel changes the nature of the sin, from a simple act of injustice, to an impious sacrilege. Now, the simplicity of our confession requires, that, having fully declared these three classes, we should rest there, without accusing others, or making complaints of our miseries and troubles, or speaking about our temporal affairs; and this is what is meant by the *simplicity* of confession.

BE NOT ASHAMED TO SAY THE TRUTH FOR THY SOUL.

Fourth, It ought to be *entire;* that is, we must declare all that we have upon our conscience, without concealing, to our knowledge, one single mortal sin. We must not only tell the truth, but we must tell the whole truth, without concealing any thing; according to that of the wise man, "BE NOT ASHAMED TO SAY THE TRUTH FOR THY SOUL; FOR THERE IS A SHAME THAT BRINGETH SIN, AND THERE IS A SHAME THAT BRINGETH GLORY AND GRACE," Ecclus. iv. 25. To be ashamed to do an evil action, is a shame that bringeth glory and grace; but to be ashamed to confess the sin we have done, is a shame that bringeth a new sin upon the soul.

Q. Is it a great evil knowingly to conceal any mortal sin in confession?

A. Yes, it is a very great evil; *First,* To reconcile our souls with God, is, of all other things, the work of God, the end to which all that Christ did, said and suffered, tended; this is done in the Sacrament of Penance, and the confession of our sins is the part of that work which belongs to us; now, the scripture says, "Cursed be he that doeth the work of the Lord deceitfully," Jer. xlviii. 10.

Second, It is telling a lie to the Holy Ghost, the dreadful guilt of which we see both in Cain, and in the punishment of Annanias and Sapphira, Acts ix.

Third, It is a grievous sacrilege, by profaning the sacrament, a mockery of God, a profanation of the blood of Christ, and opens the door to a still greater sacrilege by making an unworthy communion.

Fourth, It renders the whole confession of no avail, prevents the sinner getting pardon of his sin, sullies his soul with another more grievous sin than those he had before.

Fifth, It puts him in danger of never making a good confession, and consequently of dying in his sins, as it shuts the door to all possi-

bility of a cure from faith, and renders him totally unworthy of any extraordinary help from God.

Sixth, It makes the sinner most miserable in his own conscience, and raises a hell upon earth in his soul, as experience itself teaches.

Q. When one has unhappily fallen into disgrace with God by mortal sin, is he obliged to return immediately to God by a speedy repentance, and get his sins washed away by the Sacrament of Confession?

A. There is not A MORE DANGEROUS DELUSION than to defer repentance after sin, and live on from day to day in disgrace with God; as will manifestly appear by the following considerations:

First, It is the highest folly, and contrary to all that wisdom and prudence by which we regulate ourselves in temporal affairs; for, if we fall into the mire, we immediately endeavor to get out of it and clean ourselves; if we perceive a spot upon our clothes, we immediately endeavor to take it out; if we be seized with any bodily disease, we make no delay in applying the proper remedies; if we lose a piece of money, we speedily seek to find it. Now, a soul in mortal sin is in a most dismal mire, sullied in the most detestable manner, sick to death itself, and deprived of the greatest of all treasures, the grace of God; what folly then to choose to continue in such a state!

Second, It is a grievous injury done to God, to live in disgrace with him, because it involves, 1. A contempt of his commands and earnest invitations to return to his friendship, and a preferring the slavery of Satan to the favor of the Most High. 2. A contempt of his threats, by which he endeavors to frighten sinners out of their evil ways, and make them return to him. 3. An undervaluing of all his gracious promises of pardon and favor; by preferring the husks of swine to the happiness of our Father's house, and all the good things he has there prepared for us.

Third, The great danger of contracting the habit of sin, and of going on from bad to worse; for this is the fatal prerogative of sin, that if not speedily remedied by repentance, it gives the devil such power over us, that he easily hurries us on to greater sins, till at last they become habitual to us; being deprived of the grace of God, there is no defence against the allurements of sin, the violence of passion, the corruption of our own heart, and the repeated temptations we are daily exposed to: witness Cain, David, St. Peter, and Judas.

Fourth, The great danger of a bad habit when contracted, and the great difficulty of ever overcoming it. Of this the scripture says, "his bones shall be filled with the vices of his youth, and they shall sleep with him in the dust," Job xx. 11. "A young man according to his way, even when he is old he will not depart from it," Prov. xxii. 6. "If the Ethiopian can change his skin, or the leopard change his spots; ye also may do well when ye have learned evil," Jer. xiii. 23. A new planted tree is easily pulled up; a tender twig is easily bended; a new ailment is easily cured; but by delay the case is very different.

Fifth, The declaration of scripture, "Delay not to be converted to the Lord, and put not off from day to day; for his wrath will come on a sudden, and in the day of vengeance he will destroy thee," Ecclus. v. 8. "Dost thou despise the riches of his goodness and patience, and long suffering? Knowest thou not that the benignity of God leadeth thee to penance? but according to thy hardness and impenitent heart, thou treasurest up to thyself wrath against the day of wrath, and the revelation of the just judgment of God," Rom. ii. 4. "To-day if you shall hear his voice, harden not your hearts, as in the provocation, according to the day of temptation in the wilderness, where your fathers tempted me, they proved me and saw my works—so I swear in my wrath, that they shall not enter into my rest," Psal. xciv. 8. "Because I called, and ye refused; I stretched out my hand, and there was none that regarded; ye have despised all my counsels, and have neglected my reprehensions, I also will laugh in your destruction, and will mock when that shall come on you which ye feared; when sudden calamity shall fall on you, and destruction, as a tempest, shall be at hand; when tribulation and distress shall come upon you, then shall they call upon me, and I will not hear, they shall rise in the morning and shall not find me," Prov. i. 24. See also, Is. lxv. 12, lxvi. 4, Jer. vii. 12.

Sixth, The danger of dying in that state; which appears, 1 From all these threats from scripture just mentioned. 2. From the state the sinner is in; for, the moment one commits a mortal sin, the sentence is passed against him; the flames of hell are already kindled to receive him: "a fire is kindled in my rage, it shall burn upon you," Jer. xv. 14; the executioners are all ready, only waiting the command, and nothing is wanting to plunge him into the bottomless pit, but the cutting the slender thread of life, by which he is hanging over the mouth of hell.

3. From the uncertainty of time, place and manner when that thread shall be broken: our Savior assures us, that death will come like a thief in the night, when we least expect it, and therefore commands us to be always ready. Remember the foolish virgins. 4. Sin hastens on death, and cuts off the sinner before his time. "Do not commit iniquity, lest thou die in a time not thy own," Eccles. vii. 18. "The wicked man shall perish before his days be completed," Job xv. 32. "The wicked are taken away before their time," Job xxii. 16. "The years of the wicked shall be shortened," Prov. x. 27. "Men of blood and deceitful men shall not live out half their days," Psal. liv. 24. "How are they brought to desolation? they have suddenly ceased to be; they have perished by reason of their iniquity," Psal. lxxii. 19. They lead their lives in good things, and in a moment drop down into hell," Job xxi. 13.

LIVING IN MORTAL SIN ENDANGERS THE SOUL.

Q. What shall we say of those who defer their repentance till the approaches of death itself?

A. All the above reasons militate with double force against those who put off their conversion till their death-bed; for such, without all doubt, expose themselves to the utmost danger, if not to a moral certainty of being lost for ever; which will easily appear if we consider,

First, The difficulty of a real and sincere repentance and change of heart, even in health.

Second, The violence and force of bad habits, now come to their height by long indulgence.

Third, The opposition the devil will certainly make to hinder those who have been always his during their life, from escaping out of his hands at their last moments.

Fourth, The state, both of body and mind, of a dying person, and how little able he is then to apply himself to any serious thought.

Fifth, The being justly deprived of the more abundant graces of God, to enable him to overcome all those obstacles, in just punishment for his past abuses of mercy.

Sixth, Experience of those who having recovered after being in a dangerous way, and having given the strongest signs of sincere repent-

ance, yet immediately on their recovery, become the same as before; which clearly shows how false their repentance was, and consequently how little it would have been regarded by God, had they then died.

Seventh, The common sentiments of all the saints of God, who have ever paid very little regard to death-bed conversions.

FIRST STEPS IN MAKING CONFESSION.

Q. In what manner must one prepare himself to acquire the Sacrament of Penance?

A. There are chiefly two things to be done; *first,* We must come to a full knowledge of our sins, and call them all to mind; for if we do not know them, we can neither repent of them, nor confess them. *Secondly,* we must stir ourselves up to a true and sincere repentance for them. In both which our principal dependence must be upon God, without whose light and help we can neither see our sins, nor be truly sorry for them; wherefore, when we set about preparing for our confession we must, *First,* Begin by prayer, earnestly begging Almighty God to enlighten our souls with his holy grace, that we may not be blinded by our passions, nor deluded by our self-love, but that we may call to mind, in their true colors, all the sins we have been guilty of, whether in thought, word, or deed, since our last confession.

Second, We must then examine our conscience; that is, call ourselves to a strict account of all the evil we have done against God's Holy Law, according to the methods laid down in books of devotion, for helping to make that examination. When, by this means, we have called to mind all the sins we have been guilty of, we must then use our best endeavors to stir ourselves up to a sincere contrition or repentance for them. Now, this is done, 1. By fervent and earnest prayer, begging the grace of a true repentance from Almighty God, who alone can bestow it upon us. 2. By serious meditation on some of the great evils of sin, in order to excite in our souls a just horror of sin. 3. By making frequent and serious acts of sorrow and repentance for having offended God, with firm resolutions, through his grace, never to offend him more.

SECTION III.

God's Justice Demands Reparation

Instructions on Satisfaction, as Part of the Sacrament of Penance

Q. What is Sacramental Satisfaction?

A. It is the faithful performance of the penance imposed on the penitent by the priest in the Sacrament of Penance.

Q. Why is the priest obliged to impose this penance on the penitent?

A. For these reasons, *First,* Because in administering the Sacrament of Penance, the priest acts as judge, commissioned by Almighty God, so to reconcile sinners with him, that, while he dispenses to the penitent sinner the fruits of the divine mercy, he does not neglect the interest of his Divine Justice. Now, the order of justice requires, that the guilty criminal be punished in a just proportion to his guilt, and that this punishment be inflicted by the judge.

ETERNAL PUNISHMENT CHANGED TO TEMPORAL PUNISHMENT.

Second, Because as the pardon granted in the Sacrament of Penance, delivers the sinner not only from the guilt of his crimes, but also from the eternal punishment due to them, which, through the mercy of God, and merits of Christ, is changed into a temporal punishment, that the Divine Justice may be in some measure satisfied; therefore, it belongs to the priest, by whose ministry this change is made, to inflict some temporal punishment on the penitent, to serve, at least in part, for what the divine justice requires. Because Jesus Christ, when he gave the Pastors of his church power of loosing the sinner from his sins, with the same breath gave him power to bind him with his penance; whatsoever ye shall bind on earth shall be bound in heaven;" which also shows that the penitent is obliged, in the sight of God, to perform the penance so laid upon him.

Q. Is Satisfaction an essential part of the Sacrament of Penance?

A. We must distinguish between the desire of doing penance in satisfaction to the Divine Justice for our sins, and the actual performance of that satisfaction. The desire of satisfying the Divine Justice for our sins, and repairing as far as we can, the injury done to God by sin, is an essential part of true repentance, and therefore, an essential disposition required for receiving the grace of the Sacrament of Penance, as we have seen above at large in the chapter on repentance. But the actual performance of our penance is not an essential part of the Sacrament, nor necessary for receiving the grace of the Sacrament, but only for its integrity; it is therefore a part of the Sacrament, which would be incomplete without it, but not required for the validity of it. Hence, in administering this Sacrament, the penance is enjoined by the priest and accepted by the penitent, before absolution is given him, but the actual performance of the penance is deferred till afterwards. And hence, also, in a dying person, absolution may be given WITHOUT ENJOINING ANY PENANCE AT ALL; because, when a penitent is incapable of actually performing the penance, God accepts of his sincere desire of accomplishing it, and looks upon that as done, which we sincerely desire to do, but have not the power of doing. Finally, from the same grounds it follows, that the actual performance of our penance is not required for obtaining the remission of the eternal punishment of sin, for this is remitted along with the sin itself, by the grace of the Sacrament; but only for discharging the debt of temporal punishment, into which the eternal punishment is changed by the grace of the Sacrament, and which remains due to the divine justice, after the guilt and eternal punishment are forgiven.

IT IS A FIXED RULE OF GOD'S JUSTICE NEVER TO LET SIN GO UNPUNISHED.

Q. How does it appear that when Almighty God forgives the sin, and the eternal punishment due to it, his justice still demands from the sinner a proportionable debt of temporal punishment?

A. This is manifest from several very strong proofs of scripture.

First, From the repeated declarations of holy scripture, that it is a fixed rule of God's justice never to let sin go unpunished, but that

he will render unto every one according to his works. Justice itself demands, that who ever injures or offends his neighbor should make full reparation to him as far as he is able. How much more, when we injure and offend God by sin, must justice demand that we should repair his honor to the utmost of our power by penance? Seeing then, that God has decreed to render to every one according to his works, as justice demands, and that, when the eternal punishment of sin is forgiven, the sinner can, not only without hurt to himself, but with great utility, make some proportionable reparation of God's honor, and give some satisfaction to his justice by temporal punishments; therefore, God most justly demands this of him.

Second, All the proofs from scripture of the necessity of doing penance for committed sins, show how strictly Almighty God demands this debt of temporal punishment from us.

THE EXAMPLES OF THE HOLY SERVANTS OF GOD.

Third, All the examples in scripture of the holy servants who had been sinners, and after their repentance and reconciliation with him, did most severe penance for their former sins, show beyond reply, the same truth: since nothing but the full conviction that God required this satisfaction from them, could engage them to a course of life so contrary to all the inclinations and desires of human nature.

Fourth, Moses and Aaron had offended God by their diffidence, in striking the rock twice, for which they certainly were forgiven as to the sin, and continued afterwards to be the great friends of God; yet they were both punished by death for this sin, and deprived of entering into the holy land, which they so earnestly desired. "And the Lord said to Moses and Aaron, because ye have not believed me, to sanctify me before the children of Israel, ye shall not bring these people into the land which I shall give them," Numb. xx. 12. "And Aaron shall go to his people; for he shall not go into the land which I have given to the children of Israel, because he was incredulous to my words at the waters of Contradiction," *ibid.* verse 24; and he died accordingly in the wilderness. "And the Lord spoke to Moses saying, Go up into this mountain—and see the land—and when thou art gone up, thou shalt be gathered to thy people—because you trespassed against me at the waters of Contradiction, and did not sanctify me before the

children of Israel. Thou shalt see the land—but thou shalt not enter it," Deut. xxxii. 49; and he went up and died also in the wilderness.

Fifth, When the children of Israel fell into that grievous sin of worshipping the golden calf, the Lord said to Moses, "Let me alone, that my wrath may be kindled against them, and that I may destroy them," Exod. xxxii. 10. But, at the earnest prayer of Moses, "the Lord was appeased from doing the evil which he had spoken against his people," verse 14; yet notwithstanding "there were slain that day about three and twenty thousand men," verse 28, in punishment of this sin. After this, Moses again had recourse to prayer, that God might forgive them this trespass," verse 31; and Almighty God was appeased, and bade Moses "go on, and lead the people," says he, "whither I have told thee, and my angel shall go before thee;" but immediately adds, "and in the day of revenge I will visit this sin also of theirs," verse 34; where we see that the divine justice was inflexible in demanding satisfaction by taking vengeance of them, even after he was reconciled with them for the sin.

FORTY YEARS OF PENANCE DEMANDED OF THE PEOPLE OF ISRAEL BY DIVINE JUSTICE.

Sixth, When the people of Israel murmured against God in the return of the spies, and provoked him to such a degree that he threatened to consume them entirely, at the prayers of Moses he was appeased, and said to him, "I have forgiven according to thy word," Numb. xiv. 20. Here we see an express declaration from the mouth of God that he had forgiven the people this sin; but, as for the temporal punishment, in satisfaction to his offended justice, he immediately adds, "but yet all the men that have seen my majesty, and the signs that I have done in Egypt, and in the wilderness, and have tempted me now ten times, and have not obeyed my voice, shall not see the land for which I swore to their fathers, neither shall any of them that hath detracted me behold it—Say, therefore, to them, As I live, saith the Lord, according as ye have spoken in my hearing, so will I do to you; in the wilderness shall your carcass lie—Your children shall wander in the desert forty years, and shall bear your fornication, until the carcases of their fathers be consumed in the desert," Numb. xiv. 22, 28, 33. Behold what a dreadful

and long penance the divine justice demanded from them, even after their sin was forgiven.

Seventh, When David unhappily fell into the grievous crimes of adultery and murder, God sent the prophet Nathan to him to reprove him for his sin; who, after declaring to him the grievousness of his crime, thus pronounced the temporal punishment which God had resolved to inflict upon him, "Thou hast killed Urias the Hethite with the sword, and hast taken his wife to be thy wife—therefore the sword shall never depart from thy house, because thou hast despised me—Thus saith the Lord, Behold I will raise up evil against thee out of thy own house, and I will take thy wives before thy eyes, and give them to thy neighbour; and he shall lie with thy wives in the sight of the sun," 2 Kings (Samuel) xii. 9. David, upon this entering into himself by a sincere and perfect repentance, acknowledged his crime: then the prophet, by inspiration of God, declared to him, that his sin was forgiven: "The Lord hath also taken away thy sin: thou shalt not die," verse 13. But he immediately adds, "nevertheless because thou hast given occasion to the enemies of the Lord to blaspheme, for this thing the child that is born to thee shall surely die," verse 14. Here we see a most severe sentence of temporal punishment passed upon David, which was executed upon him with the utmost rigor, even though the guilt of his sin was forgiven; for soon after, the child that was born to him died; one of his sons abused his own sister; he again was murdered by a brother; this brother afterwards rose up in rebellion against his father, forced him to fly to the wilderness for his safety, and taking his father's wives, abused them before the whole people, as is related at large in the following chapters.

THE EXTENT OF PUNISHMENT KNOWN ONLY TO GOD.

Q. Can we know what extent of temporal punishment the divine justice demands from any sinner, after his sins are forgiven?

A. No; that can be known to none but God alone, and depends upon several circumstances, of which we can form no judgment; but this we are certain of, that it will always be according to justice, and such as our sins most justly deserve. Yet our ignorance of this is of great service to us, and ought to excite us to use every means in our power

to discharge this debt as far as possible, by all the various penitential works, as it is infinitely easier for us to discharge it ourselves, by doing penance, than to have it exacted from us by God himself.

Q. Is not the penance enjoined in the sacrament sufficient for this purpose?

A. The sacramental penance undoubtedly contributes very much to this end, more in proportion than any other penance we can do in an equal degree. Where also we are told the strict obligation of performing sacramental penance; this is so far from being sufficient, entirely to cancel this whole debt, that the Church of Christ, in a General Council, declares, that "the whole life of a Christian ought to be a continual penance," Council of Trent, sess. xiv. chap. 9. on extreme unction.

Q. Has Christ appointed any other means of freeing us from this debt of temporal punishment, but by actually doing penance?

A. He has, by means of indulgences; the power of granting which he has left in his Church.

The Remission of Temporal Punishment

CHAPTER XXVI

INSTRUCTIONS REGARDING INDULGENCES

Q. What is understood by an Indulgence?

A. An indulgence is a relaxation or remission of debt of the temporal punishment, which remains due to the Divine Justice for sin, after the sin itself, and the eternal punishment have been remitted by the Sacrament of Penance.

Q. Has Jesus Christ given to his Church the power of granting indulgences?

A. He has, as appears evidently from holy scriptures; for, *First,* He says to St. Peter, "Thou art Peter—and I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind upon earth, shall be bound also in heaven; and whatsoever thou shalt loose upon earth, shall be loosed also in heaven," Matth. xvi. 19. In which words our Savior gives to St. Peter, as the chief pastor of his Church, whose authority as such extends over all her members, an ample and universal power of conducting the faithful to heaven, by loosing them from every thing that might hinder them from going there, provided always they be properly disposed, and perform the conditions required upon their part. Now, there are only two things that can hinder a soul from going to heaven, to wit, the guilt of sin, and the debt of temporal punishment; for till that debt be paid, none can enter there; consequently our Savior saying, "whatsoever thou shalt loose upon earth, shall be loosed in heaven," manifestly includes both, and assures us, when the Chief Pastor looses the faithful from their sins in the Sacrament of Penance, or from the debt of temporal punishment, by granting an indulgence, this sentence is ratified in heaven, and stands good in the sight of God himself.

Second, On another occasion, declaring, "that he that will not hear the Church," that is, the bishops and pastors of the Church, is to be considered "as a heathen and a publican," he immediately says to these pastors, in the persons of all the Apostles, "Amen, I say to you, whatsoever ye shall bind upon earth, shall be bound also in heaven; and whatsoever ye shall loose upon earth, shall be loosed also in heaven," Matth. xviii. 18. In which words, by the same reasoning as in the former case, we see the power of granting indulgences conferred on the first pastors or Bishops of the Church, as successors of the Apostles. It is given to the head of the Church, with regard to all the faithful, and to the bishops of the Church with regard to that portion of the faithful committed to their charge, to be exercised by them under such regulations as the Church herself, in her sacred councils, has judged proper to appoint.

Third, St. Paul, though not one of the twelve Apostles then present with our Savior, when this power was given them, both exercised it himself towards the incestuous Corinthian, and recommended to the pastors of that church to do the same; for, having first condemned and bound him to public penance, and "delivered him over to Satan for the destruction of the flesh, that his spirit might be saved in the day of our Lord," 1 Cor. v. 5; yet afterwards, being informed of his great repentance and vehement sorrows, he writes to that church, "To him who is such a one, this rebuke is sufficient that is given by many; so that contrariwise, ye should rather forgive him—and to whom ye have forgiven any thing, I also. For what I forgive, if I have forgiven any thing, for your sakes have I done it, in the person of Christ," 2 Cor. ii. 6. 10.

Q. When the Church grants an indulgence, by remitting the debt of temporal punishment due to the Divine Justice, does she offer any compensation to the justice of God in place of it?

A. Yes she does; to understand which, we must observe, *First,* That God Almighty has given to his Church the infinite merits and superabundant satisfaction of his son Jesus, to be applied and dispensed to her children for the good of their souls, according to their wants. Thus St. Paul says, "Jesus Christ gave himself for our sins, that he might deliver us from this present wicked world," Gal. i. 4; and God "hath blessed us with all spiritual blessings in heavenly

things in Christ,'' Ephes. i. 3; ''that he might show in the ages to come, the abundant riches of his grace, in his bounty towards us in Christ Jesus,'' Eph. ii. 7; for ''he that spared not his own Son, but delivered him up for us all, how hath he not also, with him, given us all things!'' Rom. viii. 32. Now, the Pastors of the Church are ''the dispensers of the mysteries of God,'' 1 Cor. iv. 1; to wit, of all these ''spiritual blessings, abundant riches and graces of Christ,'' which are the fruits of all his infinite merits and satisfactions. These are dispensed to the people and applied to their souls by the Pastors of the Church, when they administer to us the Holy Sacraments, and they are offered up to God as a compensation to his Divine Justice, for the debt of temporal punishment, when they grant us a relaxation from that debt by an indulgence.

Second, In the Creed, we are taught to believe that in the Church there is ''the communion of saints;'' that is, that all the members of the Church have a spiritual communication with one another in holy things, that the prayers, sacrifices, penances, and good works, which are performed by any of the faithful are accepted by Almighty God in such measure and manner as he sees fitting for all the others who put no impediment; and the reason is, because all the members of the Church compose but one spiritual body to Christ, of which he is the head; and therefore, all the faithful, as members of one another, mutually partake of one another's prayers and good works, especially when they are expressly intended and applied for one another.

PRAYER AND GOOD WORKS AS A MEANS OF GRACE.

As nothing is more agreeable to God, than that all his followers should live together in unity, charity, and brotherly love, as members of one body, mutually helping one another, especially in spiritual things; so we find many examples of his readiness to bestow great favors upon his people, in reward of this mutual charity. Thus, when Job's friends could find no acceptance with God of themselves, they found it immediately when Job offered up his prayers and sacrifices for them, Job xlii. How often did the prayers and sacrifices of Moses and Aaron obtain forgiveness for their sinful people, both as to the sin and the temporal punishment, even when God was so provoked by

their crimes, that he seemed determined to consume and destroy them? How often does God declare in scripture, that he bears with the people of Israel, that he deals mercifully with them, that he bestows favors upon them, and the like, for the sake of his faithful servants, Abraham, and Isaac, and Jacob, even long after they were out of this world? So also speaking of his care for Jerusalem, he says, "I will protect this city, and will save it for my own sake, and for David my servant's sake," 4 Kings xix. 34. Where observe, that he joins "his own sake" and "David's sake" together, in the same sentence, as the joint motive of his protecting Jerusalem.

From the same principles, St. Paul so often recommends himself to the prayers of the Faithful, and when, on a certain occasion, he had met with some great afflictions, he says to the Philippians, "I know that this shall turn to my salvation through your prayers," Phil. i. 19. Seeing then that the prayers, penances, and good works of the faithful, and especially of the Holy Saints of God, who are of all others the most in favor with him, are, through the merits of Jesus Christ, on whom they all depend, most readily accepted by Almighty God for the benefit of all the members of his Church, especially when, by a spirit of charity, they are offered up and applied for that purpose; therefore, when the Church grants an indulgence to her children, for relieving the debt of temporal punishment due to the Divine Justice, she also offers up with the infinite satisfaction of Christ, all the prayers, penances, and good works of his Holy Saints, as a most acceptable oblation to the justice of God, in satisfaction or compensation for the indulgence she grants, both in imitation of what God himself did, when he joined *his own sake* and *David's sake*, as the joint motive for protecting Jerusalem, and as an exercise of that holy communion of Saints, which she professes in the Creed; so that "out of their abundance, our wants are supplied," and our debt paid, 2 Cor. viii. 14.

THERE ARE TWO KINDS OF INDULGENCES.

Q. How many kinds of Indulgences are there?

A. Two kinds, a Plenary Indulgence, which, if obtained, would deliver us from all the debt of temporal punishment that we owe for our past sins; and a Partial Indulgence, which delivers us from it only

in part, and is commonly expressed as given for a certain time, as of forty days, a year, or the like. The meaning of which is, that an indulgence is granted for such a proportion of the debt of temporal punishment we owe to God, as would have been remitted by him, had the sinner undergone, for that space of time, the severe penitential works prescribed by the primitive church for his sins.

Q. What things are required for gaining the benefit of indulgence?

A. Two things: *First,* That a person be in the state of grace, and in friendship with God; for while one continues in the state of sin, and at enmity with God, and of course worthy of eternal punishment in the sight of the Divine Justice, he is not in a state capable of receiving an indulgence. And on this account it is, that in all grants of Plenary Indulgences, it is generally required as a condition for gaining them that the person apply first to the sacrament of confession, in order to put his soul in the state of grace, without which he is incapable of receiving that benefit.

INDULGENCES ALWAYS GRANTED ON CERTAIN CONDITIONS.

Second, That the conditions required in the grant of the indulgence be exactly performed; for, as indulgences are always granted on certain conditions, to be performed on our part, such as approaching to the Holy Sacraments, works of charity and mercy, exercises of piety and religion, prayers for the necessities of the Church, and the like: if these conditions required, are not exactly performed as required, we have no title to the favor of the indulgence.

Third, In order to gain the full effect of a Plenary Indulgence, it is also necessary to have a perfect repentance, and sincere detestation of all our sins, even the least venial sin; because, as the punishment of sin will never be forgiven, while the guilt of it remains in the soul, and as a sincere repentance is absolutely required for the remission of the guilt; therefore, this sincere repentance must precede the remission of the punishment. Hence we may see how few there are who gain the full effect of a Plenary Indulgence, as there are few who have a sincere and efficacious repentance of every venial sin, and a sincere and firm resolution of avoiding every sin, great or small, with all the occa-

sions of sin. Yet this ought not to hinder us from using our best endeavors for gaining a Plenary Indulgence when occasion offers; because, though we should not gain the whole effect of it, the more endeavors we use, and the better we be disposed, the more ample benefit we will reap from it; and whereas, we can never be certain how far we gain this benefit, and have but too much reason, from our own imperfect dispositions, to fear, that we may have yet a great debt remaining unpaid; therefore, our endeavoring to gain an indulgence ought not to make us remiss in leading a truly penitential life, but rather encourage us to do so the more exactly; because, the more we endeavor by works, worthy of penance, to satisfy the Divine Justice, the better we will be disposed, when the opportunity comes, for gaining the more abundant effects of indulgences; for, when we have done our best, it is perhaps little to what we ought to have done; and what we gain by indulgences makes up for the deficiencies of human infirmity, but can never be supposed to patronize negligence and sloth.

Q. When a person dies in the grace and friendship of God, but before he has discharged the debt of temporal punishment which he owes to the Divine Justice, what becomes of him?

A. The soul is sentenced to purgatory, "out of which he shall not come till he pays to the last farthing," Matth. v. 26.

The Soul in Perfect Charity with God

CHAPTER XXVII

INSTRUCTIONS ON PURGATORY

Q. What does our Holy Faith teach us concerning Purgatory?

A. That, after this life, there is a middle state of suffering, to which the souls of those are condemned for a time, who though dying in the state of grace, and in friendship with God, yet have not fully satisfied the Divine Justice for the debt of temporal punishment due for their smaller sins; or for their more grievous sins, whose guilt has been pardoned in the Sacrament of Penance; or who die under the guilt of smaller sins or imperfections.

Q. Upon what grounds is this doctrine of Purgatory founded?

A. Upon these following: *First,* As the justice of God absolutely demands from sinners a reparation of the injury done to him by sin, by means of temporal punishments to be undergone by them after the guilt of their mortal sins, and the eternal punishment has been remitted and forgiven them; and, as this debt of temporal punishment is increased by the venial sins they commit, which also being offensive to God, must be punished by the Divine Justice; for "God will render to every man according to his works," and of every idle word we speak, an account will be demanded; hence it necessarily follows, that there must be a state of temporal punishment after death, where all those must go, who, dying in the state of grace, have not paid this debt before they die, and where they must remain in suffering till such time as they have fully paid it. This place cannot be Heaven; for in Heaven there can be no suffering. It cannot be Hell; for out of Hell there can be no redemption, and those who die in the state of

grace, cannot be condemned for ever; therefore it must be a middle place distinct from both.

On these grounds our Savior describes the nature of this state as follows, making use of it as a powerful motive to engage us to live a truly penitential life here, that we may clear that debt before we die: "Be at agreement with thy adversary quickly," says he, "whilst thou art in the way with him, lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison; amen, I say to thee, thou shalt not go out from thence till thou pay the last farthing," Matth. v. 25. Here we see the doctrine of Purgatory described to us in the plainest terms.

This present life is everywhere represented in the holy scriptures as *a way* in which we are traveling towards Eternity. Our *adversary* is the Divine Justice to whom we owe the debt of temporal punishment. God himself is the *judge*. If therefore, we do not satisfy our adversary during this life, while we are in the way, when we come to die, and be presented before the Judge, we shall be condemned to purgatory, where we must remain, till by our sufferings we have fully satisfied the Divine Justice for the debt we owe, even to the last farthing.

VENIAL SINS GREATLY DEFILE AND OBSCURE THE PURITY OF THE SOUL.

Second, We have seen that though venial sins do not banish the grace of God from the soul, nor break our friendship with God, nor condemn us to eternal punishments, yet they greatly defile and obscure the purity of the soul, and render it less agreeable in the eyes of God; now, the word of God assures us, that "there shall not enter into Heaven any thing defiled," Rev. xxi. 27; and that none "but the clean of heart shall see God," Matth. v. 8. When, therefore, a soul leaves this world in perfect charity with God, clean and undefiled by even the smallest stains of sin, doubtless that soul will immediately be admitted into the presence and enjoyment of God. If, on the contrary, the soul leaves this world in disgrace with God, and dead to him by the guilt of mortal sin, that soul will undoubtedly be condemned to the eternal torments of hell. But when a soul leaves this

world in the friendship of God, but sullied with the stains of smaller venial sins, it is plain such a soul cannot in that state go to heaven, where "nothing defiled can enter;" neither can it be condemned to hell, because it is in friendship with God, and a living member of Jesus Christ; therefore there must be some middle state, where such a soul is confined for a time, till by suffering it be cleansed and purged from all these defilements of venial sins, and rendered fit to be admitted to the presence and enjoyment of God.

In this view, our blessed Savior says, "he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come," Matth. xii. 32. In which words he plainly insinuates, that some sins shall be forgiven in the world to come, otherwise it would be superfluous and trifling to say of the sin of the Holy Ghost in particular, that it shall never be forgiven neither in this world nor in the next. To the same purpose the prophet Isaiah says, "The voice of the Lord of hosts was revealed in my ears, surely this iniquity shall not be forgiven till ye die, saith the Lord God of hosts," Is. xxii. 14; which plainly implies that, after death, it should be forgiven them.

This truth necessarily establishes a middle state, where some sins shall be forgiven; this place cannot be heaven, for no sin can enter there to be forgiven; it cannot be hell, for in hell there is no forgiveness; therefore, it must be a middle place, distinct from both. Neither can these sins which are forgiven in the next life be mortal sins; for a soul that dies in mortal sin is immediately condemned to hell, like the rich glutton in the gospel: therefore, they are only venial sins which are purged from the soul in purgatory, as here explained.

Third, From what has been said, it appears, 1. That the souls who go to Purgatory are only such as die in the state of grace, united to Jesus Christ. 2. That it is their imperfect works for which they are condemned to that place of suffering, and which must all be there consumed, and their stains purged away from them, before they can go to heaven. 3. That, however, they shall at last be saved, and received into eternal bliss, to wit, when they have paid the utmost farthing, and when all their imperfections are purged away. This is the precise doctrine of the Church concerning purgatory. This doctrine is laid down by St. Paul in the plainest terms as follows: "For other foundation no man can lay, but that which is laid; which is Christ Jesus;"

that is, none can be saved, but such as are united to Jesus Christ by faith, that worketh by charity: "Now, if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble, every man's work shall be manifest; for the day of the Lord shall declare it, because it shall be revealed by fire, and the fire shall try every man's works, of what sort it is." The building upon this foundation, as here explained, signifies the works that a man performs while united to Jesus Christ; such works as are good and perfect, are compared to gold, silver, and precious stones; such as are imperfect and venially sinful, are compared to wood, hay, stubble.

At the day of the Lord, at the particular judgment after death, all these works shall be tried and examined by him, for then, *the fire* of God's judgment shall "try every man's works of what sort it is." If any man's works abide which he hath built thereupon, he shall receive a reward, and be immediately admitted into the joy of his Lord; "if any man's works burn, he shall suffer loss," these works being found of no value, he must suffer for them; yet, having built upon the right foundation, by living and dying in the state of grace, and united to Jesus Christ, though with much imperfection, "he himself shall be saved, yet so as by fire," being liable to this punishment on acconnt of his many imperfections, 1 Cor. iii. 11. On this text of scripture, St. Ambrose says as follows: "Whereas St. Paul saith *yet so as by fire,* he showeth indeed, that he shall be saved, but yet shall suffer the punishment of fire; that being purged by fire, he may be saved, and not tormented forever," Ser. 20., in Psal. 118.

THE PRACTICE OF PRAYING FOR THE SOULS OF THE DEAD MORE ANCIENT THAN CHRISTIANITY.

Fourth, The belief of a Purgatory, and the practice of praying for the souls detained there, is far from being a novelty, introduced in latter ages, as the enemies of the Catholic Church pretend. It is much more ancient than Christianity itself; and we have a most decisive proof of it from scripture, among the people of God under the old law, in the time of Judas Machabeus, about two hundred years before Christ. For, upon a great victory gained by that valiant general over the enemies of their religion, after the battle, in which many of his people had been slain, "Judas, making a gathering, he sent twelve

thousand drachms of silver to Jerusalem for a sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection—and because he considered that they who had fallen asleep, with godliness, had great grace laid up for them.

A HOLY AND WHOLESOME THOUGHT TO PRAY FOR THE DEAD.

"It is, therefore, a holy and wholesome thought to pray for the dead, that they may be loosed from sins," 2 Macca. xii. 46. In this passage of holy writ, we have the following particulars established: *First,* That the whole people of God, long before Christ, did hold it holy and laudable to pray for the dead.

Second, That they believed this to be a means of benefitting the souls departed, by freeing them from their sins.

Third, That the word of God declares this to be *holy and wholesome.* If therefore the souls of the faithful departed are benefited by the prayers of those upon earth, this establishes a Purgatory beyond all contradiction, since those in Heaven are in need of no help, and those in Hell can receive none. We do not find that our Savior ever reprehended the Jews for this practice, though upon all occasions, he censured the Pharisees for the observances they had introduced, some of which were even of much less consequence than this.

Q. Are the sufferings of the souls in Purgatory very severe?

A. They are certainly most dreadful; much more so than any thing we can conceive in this world. *First,* Because the scripture says they shall "be saved, yet so as by fire," I Cor. iii.

Second, Because they are wholly in the hands of the Divine Justice, and the scripture says, "It is a fearful thing to fall into the hands of the living God," Heb. x. 31. And, indeed, even in this life, where his justice is always mixed with mercy, how dreadful are his punishments upon sinners! Witness the many examples in scripture, even for sins, which to us would seem but small.

Third, Some of the Saints of God have not hesitated to think, that the torments of Purgatory are not inferior to those of Hell, only that those of Hell have no end, whereas those of Purgatory are but for a time.

Fourth, The following passages from the prophets, though addressed directly to the Jews, are applied, in their spiritual sense, to show the greatness of the torments of Purgatory, "If the Lord shall wash away the filth of the daughters of Sion, by the spirit of judgment, and by the spirit of burning," Is. iv. 4. "And he shall sit refining and cleansing the silver, and he shall purify the Sons of Levi, and shall refine them as gold, and as silver, Mal. iii. 3.

"WHEN THE NIGHT COMETH NO MAN CAN WORK".

Q. Are the prayers, sacrifices, and other good works of the faithful upon earth of benefit to the souls in Purgatory, when offered to God for them?

A. Most undoubtedly they are of great service to them, both by easing their sufferings and shortening the time of their being there. The scripture expressly says, that "it is a holy and a wholesome thought to pray for the dead, that they be loosed from sins," 2 Macca. xii. In their situation they can do nothing for themselves but suffer till they have paid the last farthing. For, as our Savior assures us, when "the night of death cometh, no man can work," John ix. 4, and the Holy Ghost exhorts us to be diligent in doing all the good we can at present, for the same reason "whatsoever thy hand is able to do, do it earnestly; for neither work, nor reason, nor wisdom, nor knowledge shall be in hell, whither thou art hastening," Eccles. ix. 10, that is, in the regions below, in the state of the dead. But, though the souls in Purgatory can do nothing of themselves to ease or shorten their sufferings, yet such is the goodness of God, that in consideration of the union and charity which he so strictly requires among all the members of His Church, the body of Christ and of that Communion of Saints which he himself has established among them he is pleased to accept of the prayers, sacrifices, and good works of the faithful upon earth, when offered up by them for the souls departed; and, on that account, relieves their pains, and grants them a more speedy deliverance from them.

Q. Is it then a great charity to pray for the souls in Purgatory?

A. It is certainly so; whether we consider *who they are, what they suffer, or how easily relieved by us,* though they can do nothing for themselves.

BLESSED ARE THE MERCIFUL FOR THEY SHALL FIND MERCY.

Q. Is it very profitable to ourselves to pray for the souls in Purgatory?

A. It is one of the most profitable acts of mercy we can perform; for, *First,* "Blessed are the merciful, for they shall find mercy;" and, with the same measure that we mete to others, it shall be measured to us again." This is an established rule of the Divine Justice, consequently in being diligent in procuring relief to those who are gone before us, and are now in a state of purgation and suffering in the next life, is the most effectual means to move Almighty God to stir up others to bring the same relief to us, if we ever be so happy as to go to the same place; on the contrary, "judgment without mercy to him that shows no mercy," Jas. ii. 13.

Second, The souls in Purgatory are the beloved spouses of Jesus Christ, united to him by grace, and secure of their eternal salvation. Now, if Christ assures us that a cup of cold water given for his sake in this life, shall not want its reward, though the one to whom we give it may, perhaps, be one at enmity with Jesus Christ, or who will be lost for ever, and for ever separated from him; what reward will he give to those who, for his sake, contribute to do such a benefit to his beloved spouses in Purgatory, as to ease their dreadful torments, and procure them a more speedy admission to his Divine Presence?

Third, These holy souls themselves will sooner or later be admitted to the possession of God, to the clear and full enjoyment of the Divine Presence; what a happiness for us, if by our prayers, alms, sacrifices, and other good works, we have been instrumental in procuring them ease while they were in their state of purgation, and a more speedy admission to eternal bliss? May we not justly expect that their grateful hearts will not forget our services? will they not be so many steadfast friends to us in Heaven, and by their powerful prayers, obtain a blessing from God to our souls? Hence our Blessed Savior says, in the Gospel, "make to yourselves friends of the mammon of iniquity, that when ye shall fail, they may receive you into everlasting dwellings," Luke xvi. 9. And in this consists the communion we have with these blessed souls in Purgatory, included in that article of the Creed

the communion of saints; which extends to all the members of the Church of Christ, whether they be as yet in this present life, or departed out of it to another; for we communicate to the souls in Purgatory the fruits of our prayers and good works offered up for them; and, in return, we receive, through the mercy of God, these precious rewards of our charity.

THE SOULS IN PURGATORY SHALL AT LAST BE SAVED.

Q. What instructions do we learn from this doctrine of Purgatory?

A. Chiefly these following: *First,* The strictness and severity of God's justice, which appears, in some respect, more formidable from Purgatory than even from Hell itself; for, in Hell, *whom does he punish?* His enemies, His rebellious creatures, obstinate, ungrateful, impenitent sinners, just objects of his aversion, wrath, and indignation; but in Purgatory, He punishes his beloved friends, the chaste spouses of His Son, the living members of Jesus Christ, the objects of His complacency and love. In Hell *how does he punish?* with torments the most dreadful, yea, more dreadful than can enter into the heart of man to conceive. In Purgatory he punishes with torments much of the same nature; for the souls there shall, indeed, at last, be saved, *yet so as by fire;* and, perhaps, little inferior in its intenseness, and differing from that of Hell only in its duration. In Hell *for what does he punish?* for mortal sin, the greatest and most atrocious outrage that can be done to his Divine Majesty; in Purgatory, he punishes only smaller sins, venial imperfections, human frailties. If, therefore, he punishes these venial imperfections in his own beloved friends in so severe a manner, how dreadful are his judgments? how severe his justice? how much to be dreaded and feared?

Second, Purgatory shows us, in the strongest colors, the great evil of venial sin; for God is a God of infinite justice, and therefore, can never punish any sin more than it deserves; he is also a God of infinite mercy, which inclines him to punish sin rather less than it deserves. If, therefore, a God of infinite justice punishes venial sin in so dreadful a manner in Purgatory, we must, of necessity, acknowledge, that venial sin most justly deserves that punishment; and if so, how great an evil must it be? how pernicious to those who are guilty of it?

WE MUST DISCHARGE THE DEBT WE OWE TO DIVINE JUSTICE.

Third, It also shows us the great advantage we may draw from the sufferings of this life, if borne in a penitential spirit; and from endeavoring by a truly penitential life of self-denial and mortification, to discharge the debt we owe to the Divine Justice, and by that means, "make agreement with our adversary while we are in the way." One great reason why souls go to Purgatory, is, because they have not satisfied the justice of God by their sufferings before they die; for this reason they must suffer in Purgatory till they have paid the last farthing. But such is the goodness of God, that he accepts the penitential works we do in this world, and the sufferings we bear in a penitential spirit here, as payment of that debt; and, as our sufferings here scarce deserve the name of sufferings, in comparison with the torments of Purgatory, this shows what a vast advantage we may draw from the afflictions of the present life, and how unreasonably we act by neglecting to make the proper use of them.

Fourth, We learn also from the same truth, how great esteem we ought to have for the indulgences which the Church grants us from time to time, and how careful and diligent we ought to be to use every opportunity of gaining them; if we are always properly disposed, and faithful in performing the conditions prescribed, they will undoubtedly be of the greatest benefit to our souls in discharging our heavy debt, either in whole, for what is past, if we be so happy as to gain a Plenary Indulgence, or at least to a considerable degree in proportion to our dispositions and diligence in doing our part.

The Soul Endowed at the Last Hour with Strength from on High

CHAPTER XXVIII

INSTRUCTIONS ON THE SACRAMENT OF EXTREME UNCTION

Q. What is the end and design of the Sacrament of Extreme Unction?

A. The council of Trent declares it in these words: "Our most merciful Redeemer, who desired that His servants should at all times be provided with wholesome remedies against the darts of their enemies, as in the other Sacraments he gives Christians the greatest helps, to enable them to pass their lives in a Christian manner, and free from any grievous spiritual detriment, so he hath fortified the latter end of our life with the most powerful protection of the Sacrament of Extreme Unction. For, though our adversary seeks, and seizes, during our whole life, every possible occasion of ruining our souls, yet there is no time wherein he more vehemently exerts all his strength and art to ruin us entirely, and destroy, if possible, our confidence in the mercy of God, than when he sees the last moment of life approaching," Sess. xiv. in doct. Extr. Unct. By this we see, that the intention of our Blessed Savior in instituting this Sacrament, is to be the means of fortifying our souls against all the violent attacks and snares of our spiritual enemies at our last moments, and to enable us to make a holy death, and secure a happy eternity.

Q. Does the devil attack souls with more than ordinary violence in their last moments?

A. He certainly does, as this General Council declares, and as experience itself assures us: For though at all times, he goeth about



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JESUS DIES ON THE CROSS

"as a roaring lion, seeking whom he may devour," 1 Pet. v. 8; yet he redoubles all his force and all his art, when he comes to our last moments, knowing that, if he can gain us then, we will be his forever, but, if he loses us then, he loses us forever; according to that of the Revelations, when St. John heard a loud voice, saying, "woe to the earth, and to the sea, because the devil is come down to you, having great wrath, knowing that he hath but a short time," Rev. xii. 12.

When the soul is in its last agony, hovering between time and eternity, and upon the point of leaving the body, the devil then knows there is but a short time to stay, and therefore, he then redoubles all his assaults against it; for, as another text says, "there are spirits that are created for vengeance—and in the time of destruction they shall pour out their force," Ecclus. xxxix. 33; like a king, who being at war with his enemies, when he comes to a decisive battle, on the event of which his crown depends, calls out all his army on that day, and exerts the utmost of his power in order to ensure the victory. Now, when the poor soul comes to this last and dreadful battle, what can it do? If left to itself it will surely perish. This our Blessed Savior well knowing, was pleased, out of his infinite goodness, to institute the Holy Sacrament of Extreme Unction, by which He both purifies the soul still more and more from all the remains of sin that may be on it, and which would give the devil more power and advantage over it; and He also raises it up above its own strength, endowing it with power from on high, to enable it to fight manfully against all the assaults of Satan, and come off with victory.

EXTREME UNCTION A TRUE AND REAL SACRAMENT OF THE NEW LAW.

Q. Is Extreme Unction a true and Real Sacrament of the New Law?

A. It is, and has all the three things necessary for that purpose.

Q. What is the outward sensible sign used in Extreme Unction?

A. It is the anointing with holy oil, accompanied by prayer.

Q. What is the inward grace this brings to the soul?

A. Both the sanctifying grace of God, by which any stain or sin that may be in the soul, is washed away and forgiven; and also the

actual grace of God, by which the soul is fortified and strengthened to resist the assaults of Satan, in its last moments. It also sometimes brings health to the body, when Almighty God sees that it is expedient for the good of the soul.

Q. How is this outward action a sign of the inward grace?

A. The oil with which the sick person is anointed represents the grace of God, which is poured down into the soul, and the prayer used at the time of anointing, expresses the remission of sins thereby granted to the sick person; for the prayer is this, "By this Holy Unction, and His own most pious mercy, may the Almighty God forgive you whatever sins thou hadst committed *by the sight*," when the eyes are anointed; *by the hearing*, when the ears are anointed; and so of the other senses.

Q. Where is this Sacrament laid down in the holy scriptures?

A. It is explained at large, in all its parts, and commanded to be used by the holy Apostle St. James, in these clear and express terms, "Is any one sick among you? let him bring in the Priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord." See here the outward action of the Sacrament, *anointing with oil, accompanied with prayer;* the inward grace immediately follows, "and the prayer of faith shall save the sick man, and the Lord shall raise him up; and if he be in sins, they shall be forgiven him," James v. 15. Our Lord shall raise him up above his own strength, fortifying his soul with his assisting grace; "if he be in sins, they shall be forgiven him," by the sanctifying grace of God, which will wash and purify his soul from all the stains of sins that may remain in it, so that he may appear with joy before his Lord.

Q. What are the effects of this Sacrament of Extreme Unction?

A. These will easily appear from what has been said; for, *First*, It cleanses the soul from all the remains of sin; that is, from that anxiety and disturbance of mind, that fear and disquiet, that tepidity and sloth of soul, which in some degree or other, sin always leaves in the soul, and which, when a person is in the danger of death, have often very bad consequences.

Second, It calms the mind, and renders the sick composed and resigned to the will of God, giving them great courage and confidence in the divine mercy.

Third, It washes away the guilt of venial sins which may lurk in the soul, as the proper and direct effect which is designed by it.

Fourth, It also cleanses the soul even from the guilt of mortal sin, in certain circumstances, where the sick person cannot have recourse to the Sacrament of Penance; for, where this Sacrament of Penance can be had, it must always be applied to, for the remission of mortal sin; but in dying persons, it may sometimes happen that this cannot be done. As, for example, if their mortal sins were not forgiven in confession, for lack of proper dispositions, though unknown to the person himself; or were committed after being at the Sacrament of Penance, but had quite escaped his memory; or, if being suddenly deprived of his senses, he could not confess them, but had a sincere sorrow for them. In these, or such like cases, even the guilt of mortal sins will be cleansed from the soul, by the grace of Extreme Unction.

Fifth, It strengthens him to bear with more Christian patience, all the pains and sufferings of his sickness.

Sixth, It fortifies the soul against all the assaults of Satan in its last moments; and

Seventh, It contributes to restore health to the body, if expedient to the soul.

EFFECTS PRODUCED BY THE SACRAMENT OF EXTREME UNCTION.

Q. Are all these effects certainly produced by the grace of this Sacrament?

A. All those which regard the soul never fail to be produced by the grace of this Sacrament, unless the sick put a hindrance to them by their indisposition; for the scripture expressly affirms, that, when it is administered, "The Lord shall raise him up and his sins shall be forgiven him." So that God, who is faithful to his word, will never fail on his part to bestow these graces on the sick, if they be properly disposed to receive them; and the more perfectly they are disposed, the more abundant portion they will receive of them. But what regards the health of the body is not always granted, being only an accidental effect, and not essential to the sacrament, and is only given when the good of the soul requires it.

Q. What are the dispositions required for receiving Extreme Unction?

A. To receive this Sacrament with the full and proper fruit of it to the soul, it is required, *First*, That the person be free from the known guilt of mortal sin, by a previous use of the Sacrament of Penance, where that can be done.

Second, If he be conscious of being in the state of sin, but cannot confess, being deprived of his speech, for example, though otherwise in his senses, he must have a sincere internal sorrow and repentance for these sins.

Third, As repentance is absolutely required for the remission of every sin, great or small, he ought also to have a sincere repentance for all his sins in general, whether great or small, known or unknown.

Fourth, He ought also to have a great and firm confidence in the mercy of God, and the merits of Christ, that by means of this Sacrament he will be enabled to die the death of the just, and find favor with his God.

Fifth, To join his earnest prayers with those of the Church, while the Sacrament is administered to him; for this is A SACRAMENT OF PRAYER, and "the prayer of faith shall save the sick man."

PRIESTS OF THE CHURCH TO ADMINISTER THIS SACRAMENT.

Q. To whom does it belong to give Extreme Unction?

A. The scripture has determined it in express terms: "let them call for the priests of the Church;" this being a branch of the priestly office.

Q. To whom can this Sacrament be given?

A. Only to the members of the Church who are in danger of death by sickness, "Is any one sick among you?" says the scripture; and among those, only to such as are capable of sinning; because the design of this Sacrament is chiefly to purify the soul from the remains of past sins, and strengthen it against falling into sin again. Hence it cannot be given, *First*, To such as are in danger of death, but not by sickness; as to people going to battle, or to sea, in a dangerous voyage, or to be put to death by order of justice.

Second, To such as are incapable of having ever sinned; such as infants, and those who have been deprived of their judgment from their infancy.

Third, To those who die impenitent, or in the actual commission of some mortal sin; as a drunken man wounded to death, and dying before he becomes sober again.

THE GREAT HAPPINESS OF BEING A MEMBER OF THE CHURCH OF CHRIST.

Q. What instructions do we receive from this Sacrament?

A. The infinite love of Jesus Christ to our souls, and His earnest desire of our salvation. At our first entrance into the world, he has provided the Holy Sacrament of Baptism, to unite us to himself as members of his body. During the course of our life he has given us the powerful helps of his other Sacraments, to enable us to persevere in that happy state; and at our death what an admirable means has he provided in the Sacrament of Extreme Unction, to make us his forever!

Second, The great happiness of being a member of the Church of Christ, where alone this great help is to be found for our souls. Consider the importance of dying well; the dangers we will then be exposed to? the help here afforded to us for that end, and this will clearly show the greatness of that happiness.

Third, How careful we should be while in health, to discharge well all our Christian duties, as that will most powerfully engage Almighty God to bestow this last help upon us at our death; whereas a negligent and sinful life provokes him to deprive us of that benefit when death approaches, of which there is daily experience.

Fourth, That, when sickness comes, we be extremely careful to receive this Sacrament in due time, and not to put it off to the very last, when perhaps we may be deprived of the facilities of preparing ourselves for receiving it with that devotion of which the greater abundance of its blessed effects so much depends.

The Sacred Powers of the Priesthood

CHAPTER XXIX

INSTRUCTIONS ON THE SACRAMENT OF HOLY ORDERS

Q. WHAT is the meaning of Holy Orders?

A. To understand this properly, we must observe, that, as Jesus Christ came into this world to save souls, and to communicate to them all those lights and helps which they stood in need of, for working out their salvation; so he received from his Father all necessary power and authority for this purpose. He as a man, was sent by his Father "to preach the gospel, to enlighten them that sat in darkness, to forgive sins upon earth," and to do every other thing that was necessary for the good of souls, insomuch, that he says himself to his Apostles, "all power is given to me in heaven and in earth," Matth. xxviii. 18.

Now as the sacred helps which Christ knew to be necessary for the salvation of souls, were equally necessary for all mankind, and in all ages after him to the end of the world; therefore, it was no less necessary that some means should be appointed for communicating these divine helps to all mankind, in all succeeding ages, in order to procure their salvation. For this reason, as our Blessed Savior was not to remain in his own person, in a visible manner, upon earth to apply these helps to the souls of men himself; he therefore chose twelve disciples whom he called Apostles, and he communicated to them all those sacred powers necessary for bringing others to salvation, which he himself had received from his Father, with powers moreover to them to communicate the same powers to others who might succeed them, and carry on the same by a perpetual succession to the end of time. Thus he gave them power to *preach the gospel, to teach all nations*, and *to baptize*, before his Ascension, see Matth. xxviii, 19, also

Mark xvi; *to consecrate the Holy Eucharist,* and offer up the *Sacrifice* of his body and blood, when at the last supper he commanded them to do what he had just done, Luke xxii. 19; to *forgive sins,* when after his Resurrection, "he breathed on them, and said, Receive ye the Holy Ghost, whose sins you shall forgive, they are forgiven," Jo. xx. 22. And so of all the other sacred powers of the Priesthood, which he communicated to his Apostles in the most ample manner, and thereby made them Priests and Pastors of his people, and authorized them as his own substitutes, to communicate the same powers to others after them, and carry on to the end of the world the great work he had begun for the salvation of souls; for, as St. Paul observes, "every high priest taken from among men, is appointed for men in things, that appertain to God, that he may offer up gifts and sacrifices for sins," Heb. v. 1.

THE SACRED POWERS OF THE PRIESTHOOD NOT OF HUMAN INSTITUTION.

Q. What are we chiefly to observe from these truths?

A. We must carefully remark the following particulars: *First,* That the sacred powers of the Priesthood are not of human institution, but the work of the great God and are communicated to those whom he calls to that high office.

Second, That none can have, or exercise these powers, except he receive them from God, by the means which he has appointed for that end; for, "neither doth any man take the honor to himself; but he that is called by God as Aaron was," Heb. v. 4; "and how can they preach unless they be sent?" Rom. x. 15; "for he that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber," saith Jesus Christ, John x. 1.

Third, That consequently all those who intrude themselves into the pastoral office of themselves, and pretend to teach and preach, and administer any Sacrament, without having received the proper power from Jesus Christ to do so, are only imposters, and deceivers of souls, "blind leaders of the blind," who, together with those that follow them, "fall into the pit," Matth. xv. 14.

Fourth, That these priestly powers, being of different kinds, are separable from one another, and some of them may be communicated

to any one without the others, as our Savior did communicate them at different times, and on different occasions, to his Apostles.

Fifth, That when he communicated these powers to them, he did it in a visible, sensible manner, expressing in the words he used, the nature of the particular power which he gave them.

Sixth, That by doing so, he set the example in what manner the Apostles and their successors should communicate the same powers to others after them, to wit, in an outward, visible manner, by words and actions, expressing the power given.

THE SUCCESSORS OF THE APOSTLES ARE CALLED BISHOPS.

Q. Did the Apostles communicate these sacred powers to others to succeed them in the pastoral office?

A. They did, but in different degrees; for whereas, on the multitude of the Christian people increasing, it would have been impossible for one man to administer the effects of all the priestly powers to a great multitude of souls; and on the other hand, it would have been a source of endless dissensions to have had a number of Pastors over the same people, with equal power and authority, and without any subordination among themselves; therefore, as instructed by their Divine Master, they communicated to some the plenitude of their priestly and pastoral powers, such as they had received from Christ; and these are Chief Pastors of the Church, the successors of the Apostles, and are called *Bishops,* constituted by the Holy Ghost to rule and govern his Church, according to that of St. Paul, "take heed to yourselves, and to the whole flock, wherein the Holy Ghost has placed you Bishops, to rule the Church of God, which he hath purchased with his own blood," Acts xx. 28.

THE PRIESTS SUCCESSORS OF THE SEVENTY-TWO DISCIPLES.

To others they communicated only part of these priestly powers, particularly that of consecrating the bread and wine into the body and blood of Jesus Christ, and of offering up the Holy Sacrifice of the altar; and that of administering the Sacrament of Penance by the

power of binding and loosing, with all the other Sacraments except Confirmation and Orders: and these are the Pastors of the second order, successors of the seventy-two disciples of our Lord, and are properly called *priests;* because the essential power of the priesthood consists in offering up sacrifice to God for the sins of the people, according to that, "every high priest—is appointed, that he may offer up gifts and sacrifices for sins," Heb. v. 1.

DEACONS AND SUB-DEACONS.

To others they communicated only the powers of preaching and baptizing, and of assisting the priest at the altar, when offering up the Holy Sacrifice; and these are called *deacons,* or servants, from this last branch of their office. Others they employed in preparing the matter for the sacrifice, and having the charge of all the things about the altar, keeping them clean and in proper condition, to be assistants to the deacons when serving at the altar, and to sing the Epistle at Mass, when it is celebrated with all its solemnities, and these are the *subdeacons.*

MINOR ORDERS.

THE ACOLYTE, EXORCIST, LECTOR, AND DOOR-KEEPER.

All these degrees are called *holy orders;* because, when a person once enters into them, he is dedicated entirely to the service of God and his Church, and can never more return to the world. Besides these, there are also the four minor orders, which are employed about the inferior offices and service of the Church, not so immediately connected with the Sacrifice, and are called *minor* or lesser orders; because those who enter into them have it still in their option to leave the service of the Church, and return to the world. These four are called the Acolyte, the Exorcist, the Lector, and the Door-keeper.

Q. Why are all these called Orders?

A. Because it is plain that they are all so many different steps or degrees, laid down in a regular order, by which the sacred powers of the priesthood are gradually communicated to those who enter into the Ecclesiastical State. For he must first begin with the lowest, or door-keeper, and so gradually ascend to the higher degrees, or to a

more ample share in these sacred powers, after having spent a competent time in the exercise of the lower orders, and by his good behavior there given proof of his deserving to be advanced to those that are higher.

Q. How does it appear that Bishops are the Chief Pastors of the Church, and superior to the priests in authority and jurisdiction, as well as in order.

BISHOPS HOLD FIRST RANK IN THE SACRED HIERARCHY OF THE CHURCH.

A. That the Bishops are superior to the priests, and hold the first rank in the Sacred Hierarchy of the Church, is an article of divine faith, declared by the Church of Christ in the Council of Trent; and is founded on the following testimonies of the holy scripture: *First,* It is evident that the Apostles were raised by Jesus Christ to a much higher rank and dignity than the other disciples: for, "he called to him his disciples, and he chose twelve of them, whom he also named apostles," Luke vi. 13. He kept them always in his own company; he instructed them in particular "in all the things I have heard from my Father," John xv. 15, as his particular friend. After His Resurrection he said to them only, "as my Father hath sent me, I also send you; whose sins ye shall forgive, they are forgiven, and whose sins ye shall retain, they are retained," John xx. 23. To them in particular, he said, "Go ye into the whole world, and preach the gospel to every creature," Mark xvi. 15. All which shows that they were constituted by him to be the Chief Pastors of His Church. When their number was diminished by the infidelity of Judas, St. Peter calling all the brethren, said, "The scripture must needs be fulfilled, which the Holy Ghost spoke before, by the mouth of David, concerning Judas—who was numbered with us, and had obtained part of this ministry—for, it is written, and his Bishopric let another take. Wherefore of those men who have companied with us, all the time that the Lord Jesus came in and went out among us —one of these must be made a witness of His Resurrection," Acts i. 16. Accordingly, two were appointed, and "praying they said, Thou, Lord, who knowest the hearts of all men, show whether of these two thou hast chosen to take the place of this ministry and apostleship, from which

Judas has fallen—and they gave them lots, and the lots fell upon Matthias, and he was numbered with the eleven apostles,'' verse 24.

All this shows evidently the superior order of the Apostles, and, that St. Matthias, by being numbered among them, was raised to a higher dignity, and to a superior station, than what he had before, while only one of the disciples. Now, the Bishops are the successors of the Apostles, and inherit the plenitude of the priestly powers which Christ communicated to them; whereas the Priests are only the successors of the seventy-two disciples, and receive these powers only in part.

Second. St. Paul, speaking to the Bishops of the Church, says, ''Take heed to yourselves and to the whole flock, wherein the Holy Ghost hath placed you Bishops, to rule the Church of God,'' Acts xx. 28. To the Bishops, then, the supreme power of ruling the Church is committed by the Holy Ghost.

Third. The same Apostle, writing to Timothy, whom he had appointed Bishop of Ephesus, to preserve the purity of the doctrine there, 1 Tim. i. 3, he says, ''against a priest receive not an accusation, but under two or three witnesses,'' 1 Tim. v. 19; which proves to a demonstration, that St. Timothy had authority and jurisdiction over the priests in receiving accusations against them, and consequently, in judging them and correcting them.

Fourth. In like manner writing to Titus, he says, ''for this cause I left thee in Crete, that thou shouldst set in order the things that are wanting, and shouldst ordain priests in every city as I also appointed thee,'' Tit. i. 5 Where we see the supreme authority that Titus had of making regulations in the Church of Crete, and of constituting priests under him in the different cities of that island.

Fifth. The same truth is manifest, from the constant and uninterrupted practice of the Church of Christ, and from the condemnation of Arius as a heretic in the fourth age for denying this doctrine.

BISHOPS EXERCISE FULL PASTORAL AUTHORITY.

Q. How does the superiority of Bishops appear from the practice of the Church?

A. From several considerations: *First,* Because, from the earliest

ages whenever a Bishop was consecrated, a certain portion of the Faithful was assigned to him for his particular charge as their Pastor; and the place where this charge was given him was called his Diocese; thus, Titus was ordained by St. Paul to be Bishop of Crete, and Timothy to be Bishop of Ephesus. In these dioceses they exercised the full pastoral authority, both in preaching the word, administering the Sacraments, and making such laws and regulations as they judged proper for the good of their people; and this they did by their own proper authority, independent of any other; whereas the priests were always considered only as their vicars or helpers, subject to their laws, and who had no authority, even to administer the sacraments, but only as far as they were empowered by the Bishop to do so, by receiving faculties from them; and these faculties the Bishops could give in what measure and proportion they judged fitting, or refuse them entirely, if they saw cause; and this has been the constant practice of the Church to this day.

Second. The Bishops also, as Chief Pastors, have authority to meet in council, and make such laws and constitutions for the good and regulation, both of the whole Church, when the council is general, for particular portions of the Church when the council is not general, as they judged necessary for the good of Religion.

Third. The Bishops also have the right to meet in general councils, and there, as the true judges of doctrine, to declare and decide concerning the truths of our Holy Faith, and to condemn all false and heretical tenets.

OBEDIENCE AND RESPECT FOR EPISCOPAL AUTHORITY

Fourth. Because the holy fathers, from the earliest ages, speak in the strongest terms on the obedience and respect which all owe to the episcopal authority. Thus, St. Ignatius, the martyr, disciple of the Apostles, and successor of St. Peter in the see of Antioch, says, "Reverence your Bishop as Christ himself, like as the blessed Apostles have commanded us—for, who is the Bishop, but he who has all power and principality over all?" *Epist. ad Trall* "It becomes you to obey your Bishop, and in nothing to resist him—for, as our Lord does nothing without his Father, so neither ought you without your Bishop, whether

you be priest, deacon, or laic," *Epist. ad Magnes.* St. Cyprian says, that heresies and schisms rise from no other cause but disobedience to the Chief Pastors, Epist. 55; and Tertullian writes thus: "the Bishop, indeed, has a right to give baptism, and next the priests and deacons, but not without the authority of the Bishop, *Lib. de Bapt. c.* 17.

Q. What is meant by the Sacrament of Holy Orders?

A. It is the actual conferring these sacred powers of the Priesthood upon the person who receives them.

Q. Is this a true and a real Sacrament?

A. It is, because it has all the three things required to make it one.

THE OUTWARD SENSIBLE SIGN USED IN ORDINATION.

Q. What is the outward sensible sign used in Ordination?

A. It is the laying on of hands, accompanied with the delivery of the instruments of that particular power which is communicated, and prayer.

Q. What is the inward grace, or the effects produced in the soul?

A. They are these following: *First,* An increase of sanctifying grace in the soul.

Second, The power and authority of exercising the functions of the order received.

Third, The necessary helps of actual grace to enable the person ordained to exercise these functions well.

Fourth, It also imprints a character in the soul, denoting the order received, which, like those of Baptism and Confirmation, can never be destroyed, and makes it impossible to receive the Sacrament of Holy Orders more than once. This however, is to be understood of the higher, or Sacred Orders, which were instituted by Christ himself; because the lesser, or minor orders, are commonly not considered a Sacrament, being, properly speaking, instituted only by the Church.

Q. How does it appear from scripture, that the outward action of Ordination confers these graces on the soul?

A. *First,* From the example of Jesus Christ, who, by an outward action, expressing the sacred powers communicated by the Apostles did actually bestow these powers upon them.

Second, From the example of the Apostles, who constituted pastors

of the Church by the same means; thus, when they ordained the seven deacons, the scripture says, that, "praying, they imposed hands upon them, Acts vi. 6. And when Saul and Barnabas were sent to the ministry by a special command of the Holy Ghost, "they, fasting and praying, and laying their hands upon them, sent them away," Acts xiii. 3.

Third, From these express declarations of the Apostle to Timothy, "Neglect not the grace that is in thee, which was given thee by prophecy, by the imposition of the hands of priesthood," 1 Tim. iv. 14. "I admonish thee that thou stir up the grace of God which is in thee, by the imposition of my hands," 2 Tim. i. 6. And for this reason, exhorting him to be cautious whom he admits to this Sacrament, he says, "Impose not hands lightly upon any man," 1 Tim. v. 22.

HOW SHALL ONE KNOW IF HE HAS A VOCATION FROM GOD?

Q. What dispositions are required to receive Holy Orders worthily?

A. Chiefly these following: *First,* That the person to be ordained have A VOCATION from God; for, "no man taketh that honour upon himself, but he that is called by God as Aaron was," Heb. v. 4. And when Barsabas and Matthias were presented to the Apostles, that one of them might be chosen to fill the place of Judas, they had recourse to God, by fervent prayer, that he might show which of the two he called to that office, Acts i. 24.

Second, That he have received the Sacrament of Confirmation.

Third, That he be in the state of grace.

Fourth, That he observe and fulfill all the other regulations and conditions prescribed by the Church.

Q. How shall one know if he has A VOCATION from God?

A. Chiefly by these signs: *First,* If he has led an innocent and holy life before.

Second, If he has a great love and zeal for ecclesiastical discipline.

Third, If he has a pure intention, not pushed on by ambition or avarice, but by a zeal for promoting the glory of God, and the salvation of souls.

Fourth, If he be a man given to prayer, and sacred studies.

Q. What are the other conditions the church requires?

A. *First,* That he have no canonical impediment.

Second, That he be sufficiently learned and trained in the duties of the order which he is about to receive.

Third, That he has behaved well during the time required, in all the inferior orders before he receive a higher one.

Fourth, That he be of the proper age required for receiving the order he is about to receive.

Fifth, That, if he be about to enter into the Higher Orders, he be resolved to dedicate himself to the service of God, by perpetual chastity and celibacy.

ON WHAT GROUNDS DOES THE CHURCH PROHIBIT THE CLERGY TO ENTER MATRIMONY?

Q. Does the Church oblige all those in sacred orders to live single and chaste?

A. This she requires of them in the strictest manner, so as to decree the severest penalties against those among them who violate this law; having sometimes ordered them to be deposed, sometimes to be excommunicated, sometimes to be confined in monasteries, to spend their whole life in penance. And the great Council of Trent pronounces excommunication upon any one that shall dare to affirm, that, notwithstanding this prohibition of the Church, it is lawful for any in Sacred Orders to marry, or that such marriage would be valid in the sight of God, Sess. xxiv. can. 9.

Q. On what grounds does the Church proceed in so strictly prohibiting marriage to her clergy?

A. Upon these following grounds, laid down in the holy scripture: *First,* Because a life of purity and chastity is more excellent, more perfect, and more acceptable to God than the married state. This is asserted by St. Paul in the plainest terms: "Concerning virgins," says he, "I have no commandment of the Lord, but I give counsel, as having obtained mercy of the Lord to be faithful—art thou loosed from a wife, seek not a wife," I Cor. vii. 25, 27; and, after several arguments on the subject, he concludes in these words: "Wherefore, he that giveth his virgin in marriage doeth well, and he that giveth her not doeth better," verse 38. This is also manifest from the special reward promised by our Savior, and bestowed in Heaven, upon those who lead a chaste life:

our Savior says, "Amen, I say to you, there is no man that hath left house or parents—or wife—for the kingdom of God's sake, who shall not receive much more in this present time, and in the world to come life everlasting," Luke xviii. 29. And the singular privileges which shall be bestowed on them in Heaven, are described by St. John, where he tells us, that "they have the name of the Lamb, and the name of his Father, written on their foreheads," to distingush them in a special manner from all the other saints; that "they sing a new song before the throne of God, which no other can sing but themselves," and that "they follow the Lamb whithersoever he goeth," always attending his sacred person as his chaste and beloved spouses. And, describing those to whom such honor belongs, "these are they," says he, "who are not defiled with women, for they are virgins," Rev. xiv. 1, 3, 4. Seeing, then, the office of the priesthood requires the most angelic purity, and the most sublime sanctity in those who are admitted to it, therefore, the Church has judged proper to oblige all who enter into that office to embrace the more perfect state of chastity.

THE OFFICE OF THE PRIEST IS DAILY TO ATTEND UNTO THE LORD.

Second, St. Paul recommends, even to married people, to abstain from the use of marriage, "for a time, that they may give themselves to prayer," 1 Cor. vii. 5; which is to be particularly understood when they are preparing themselves for receiving the holy communion; and afterwards he adds the reason, because "this is for their profit, and is decent," and it will enable them "to attend upon the Lord without impediment," verse 35. Now, as the very office of the priest is daily to attend unto the Lord, "to give themselves continually to prayer, and to the ministry of the word," Acts vi. 4; as they "are appointed for men in the things that appertain to God, to offer up gifts and sacrifices for sins," Heb. v. 1; therefore, the Church wisely judging, that it is for their profit, and highly becoming, and a means to make them attend to the Lord, and to their holy functions without impediment, that they should always live continent, obliges them, by a strict and positive command, always to do so.

Third, St. Paul, explaining more minutely the advantages of a sin-

gle life, especially in regard to the concerns of the soul, says, "I would have you to be without solicitude; he that is without a wife is solicitous for the things that belong to the Lord, how he may please God; but he that is with a wife is solicitous for the things of the world, how he may please his wife, and he is divided. And the unmarried woman, and the virgin, thinketh on the things of the Lord, that she may be holy both in body and spirit; but she that is married thinketh on the things of the world, how she may please her husband," 1 Cor. vii. 32.

Here, again, the Church wisely considering, that it is the very essential duty of those who enter into the priesthood to be solicitous only for the things of the Lord, and not for the things of the world; that "they are chosen by Jesus Christ out of the world," John xv. 19; and "appointed for the things appertaining to God," Heb. v. 1; that, therefore, they ought "not to be divided," but to "be holy both in body and spirit;" on this account, she obliges all those of the priesthood to live a chaste and single life, as being declared by the Apostle to be most proper, and conducive to the end of their vocation.

PASTORS OF THE FLOCK OF JESUS CHRIST.

Fourth, The duties of their state, as pastors of the flock of Jesus Christ, make the married state in a manner incompatible with their vocation; for they are chosen by Jesus Christ, and *separated* from the rest of mankind for the service "of the gospel of God," Rom. i. 1; that they "may go and bring forth fruit," in the conversion of souls to God, and "that their fruit may remain," John xv. 16; they are dedicated, by their vocation, to this holy service of God, and his Gospel, and are obliged to give their whole attention to the good of their people's souls; to instruct them, to administer the Sacraments to them, to comfort them in their distress, to assist them in their sickness, and especially when death approaches; and, for this purpose, to answer their calls at all times, by night or by day, even though at the risk of their own life, when the good of their people's souls requires it.

Now, it is evidently incompatible with the cares of a wife and family to discharge all these duties properly; and therefore, St. Paul says, "No man being a soldier of God, entangleth himself with worldly business, that he may please him to whom he hath engaged himself," 2 Tim.

ii. 4. Now, the Church, well knowing that no kind of worldly business so much entangleth a man and withdraweth him from the duties of the pastoral charge as the cares of a wife and family, therefore, she expressly requires her Pastors to abstain from a state so inconsistent with that charge.

Fifth, In the Apostles' time, when the Church began, there was a necessity for taking married people into the Priesthood, because, for want of laborers in the vineyard, there was no room for choice; and therefore, the Apostles did not make any express law against doing so; yet we find the strongest injunctions in their sacred writings, that all who were admitted into that holy state, should live chaste and continent lives. Thus St. Paul affirms, that "a bishop must be—sober, just, holy, continent," Tit. 1. 8; and writing to Timothy on the virtues proper for his state as a Pastor, he says, "be thou an example of the faithful in word, in conversation, in charity, in faith, in chastity," 1 Tim. iv. 12; and again, "I charge thee before God, and Christ Jesus, and the elect angels—keep thyself chaste," 1 Tim. v. 21, 23; and giving a full list of the virtues belonging to the ministers of Christ, he says, "In all things let us exhibit ourselves as the ministers of God in much patience —in chastity," 2 Cor. vi. 4.

THE CALL TO THE PRIESTHOOD A GIFT OF GOD.

Sixth, In consequence of this, we find, from the earliest monuments of antiquity, that, even when married people were admitted into the sacred ministry, they generally abstained from all cohabitation with their wives ever after; till in the process of time, when the number of the faithful increased, so that there was no difficulty in getting plenty of young people trained up to the service of the Church, the law was made, for all the above reasons, obliging all who entered into Sacred Orders to observe a perpetual chastity.

Q. Is it not a great hardship on human nature to be obliged by such a law?

A. By no means; for none are obliged to enter into that state but with their own free consent, and none ought to enter into it but such as "are called by God, as Aaron was." Now, they know the conditions beforehand, they freely accept of them; and, as the law is founded, as

we have seen, on the clearest and most evident principle of holy scripture, when God Almighty calls one to that state, he never refuses the necessary helps of his grace to enable him to accomplish all the obligations annexed to it. Continency is, without doubt, a gift of God; for his holy word assures us, that "a man cannot otherwise be continent, except God give it," Wis. viii. 21; and our Savior after enlarging a good deal on this subject, adds, "all men receive not this word, but they to whom it is given," Matth. xix. 11; and St. Paul, after saying, "I would that all men were even with myself," with regard to their leading a single life; he immediately adds, "but every one hath his proper gift from God," 1 Cor. vii. 7.

This grace, then, is given to some; and to whom will God be more ready to give it, than to those whom he calls to that state, to which his Holy Church, from the principles he himself has laid down in the sacred writings, he so solemnly annexed this obligation? And, indeed, nothing more admirably shows the finger of God, than to see such vast numbers as embrace the ecclesiastical state, living in the strictest purity, even amidst the many dangerous occasions to which their necessary communication with the world, in their charge of souls, so frequently exposes them. It is not by the strength of nature or constitution that they live in such purity; nature is incapable, by its own strength, of practicing a virtue which is so opposite to all the most violent inclinations of flesh and blood. It is the grace of Jesus Christ alone which bestows this gift upon them; and the chaste and continent lives they lead is a manifest proof of the interposition of God, and of his divine approbation of the conduct of the Church, in requiring the faithful observance of this virtue from her ministers.

The Sacred Bonds of Matrimony

CHAPTER XXX

"What, Therefore, God Hath Joined Together, Let No Man Put Asunder"

INSTRUCTIONS ON THE SACRAMENT OF MARRIAGE

Q. What is Marriage or Matrimony?

A. It is an indissoluble union, contracted by mutual consent, between one man and one woman, in a lawful manner, by which they are obliged to live together all the days of their life. It may be considered in three different states:

MARRIAGE AS A NATURAL CONTRACT.

First, As a *natural contract,* conformable to the natural desire of mankind for propagating the human species, and gives the married party a mutual right to each other's bodies, according to that of the scripture, "the wife hath not power of her own body, but the husband; and, in like manner, the husband hath not power of his own body, but the wife," 1 Cor. vii. 4. God himself is the author of this contract, and at the beginning of the world he created both the sexes, male and female, on purpose to be united in it for the propagation of mankind; thus Christ himself says, " He who made man in the beginning, made them male and female—wherefore, they are no more two, but one flesh," Matth. xix. 4, 5.

MARRIAGE AS A CIVIL CONTRACT.

Second, As a *civil contract;* for, upon the multiplication on the earth, they formed themselves into larger societies, of many families joined in one body, for their mutual protection and defence, and for



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securing to individuals the undisturbed possession of their property. For this purpose, it was necessary to make proper laws and regulations by which this security might be obtained. As nothing contributes more to the good of the state, and the public tranquility, than to have the natural contract of marriage properly regulated, with regard to the temporal goods and privileges, both of the married couple themselves, and of their children, proper laws were made by the different states for settling these matters. In this view, marriage is a *civil contract,* made according to the laws of the country where the parties dwell, with regard to their temporal concerns, as members of the community.

MARRIAGE AS A SACRAMENT OF THE NEW LAW. TO PRESERVE MUTUAL LOVE AND FIDELITY AND TO BRING UP CHILDREN IN A CHRISTIAN MANNER.

Third, As a *Sacrament of the New Law.* The great end of Christian Religion is to lead men to Heaven, which presupposes the existence of men upon earth; and, as Marriage is the natural source from which mankind draw their being upon earth, it was necessary that such measures should be taken with respect to Marriage among Christians, as to make it conducive to that great end of the Christian religion, the salvation of souls. The trials and afflictions which accompany the Marriage state, "and that tribulation of the flesh," which St. Paul declares shall be the portion of married people, 1 Cor. vii. 28, are too often, from the corruption of the heart of man, an occasion for the ruin of their souls. The difficulty of avoiding this ruin is not a little increased from the indissolubility of marriage, which our Blessed Savior restored to its original firmness among his followers; and the necessity of bringing up their children not only as men or as good citizens, but as good Christians, so as one day to become saints in Heaven, which Jesus Christ requires, in the strictest manner, of all his followers, lays an additional duty upon Christian parents, which requires a particular grace and assistance from Heaven to enable them to perform. For these reasons, our Blessed Savior was pleased to elevate the natural contract of Marriage to the dignity of a Sacrament among Christians, so as to annex a particular grace to the lawful celebration of this contract, by which the married

people are enabled to bear, in a Christian manner, all the tribulations incident to that state, to preserve a mutual love and fidelity to one another, as the indissolubility of the bond of Marriage requires, and to bring up their children in a Christian manner.

THE MARRIAGE OF CHRISTIANS A TRUE SACRAMENT.

Q. Is the marriage of Christians a true Sacrament?

A. It is; and has all the three things necessary to make it such.

Q. What is the outward sensible sign used in Marriage?

A. It is the mutual consent of the parties, expressed by words, or other signs, under those conditions which the laws of God and his Church require.

Q. What is the inward grace received?

A. It is first, an increase of sanctifying grace, and, secondly, the sacramental grace proper to Marriage; by which the parties are enabled to perform all its duties as above explained.

Q. Where do we find this laid down in the holy scripture?

A. When the Pharisees put the question to our Savior, "Is it lawful for a man to put away his wife for any cause?" he declared in his answer, that Marriage, at the beginning, was instituted by God himself; and though, from the hardness of their heart, it had very much declined from its original sanctity, he then restored it to its primitive state, by saying, wherefore they "are no more two but one flesh; what, therefore, God hath joined together, let not man put asunder," Matth. xix. 6. And St. Paul repeating the same truth, adds, "this is a great sacrament; but I speak in Christ and in the church," Ephes. v. 32. In which words he shows, that, in the Church of Christ, Marriage is a Great Sacrament; and not only a sign of the union, and love which is required among Christians in that state, but also of the union and love which exists inviolably between Christ and his Church.

Q. Wherein does the essence of marriage properly consist?

A. In that sacred bond of union between husband and wife, by which they are no longer considered as two distinct persons, but as two joined together in one flesh; "for this cause shall a man leave his father and mother and shall cleave to his wife, and they two shall be one flesh," Matth. xix. 5.

THE BONDS OF MATRIMONY CANNOT BE DISSOLVED BY ANY HUMAN POWER.

Q. Can the bond of marriage be dissolved?

A. By the indissolubility of marriage is meant, that from the very nature and end of Marriage, and still more from the institution and ordinance of Almighty God, the bond of union that subsists between married people, can in no case whatsoever, nor upon any account whatsoever, be dissolved by any human power or authority, while both the parties remain in life. So that, though for just causes, and especially for infidelity to the marriage contract, husband and wife may be separated from one another, as to their personal cohabitation; yet still they continue married people, the bond of marriage still exists in its full force between them, and, if either of them should marry another person, they would be guilty of adultery. Now this indissolubility of Marriage arises both from the nature and end of Marriage, and also from the express law of Almighty God.

HUSBAND AND WIFE A MUTUAL HELP AND COMFORT TO ONE ANOTHER.

Q. How does the indissolubility of Marriage appear from the nature and end of Marriage?

A. This appears manifest whether Marriage be considered as a natural contract, as a civil contract, or as a Sacrament. The nature and end of Marriage, as a natural contract, is, *First,* To be the means ordained by nature itself for the propagation of mankind, and the proper education of the children.

Second, That the married people united in this bond, may be a mutual help and comfort to one another during their mortal pilgrimage. Thus God himself declared at the beginning, "It is not good for man to be alone, let us make him a help like unto himself," Genes. ii. 18; and with this intention the woman was created.

It is manifest, that, on both these accounts, the nature of marriage requires that its bond be indissoluble; for man differs from all other creatures when he first comes into the world, in this, that, whereas other animals require very little attention from the sire, the mother alone,

for the most part, being sufficient to nurture them until they can do for themselves, and that in a very short time; man, on the contrary, in his infancy, requires the whole attention of both father and mother; of the mother to tend and nurse him, and of the father to provide all necessaries both for mother and child. This necessity continues in different degrees, for a series of years, before the child can do any thing for its own sustenance, and when reason begins to dawn, the child then requires the redoubled attention of both parents for educating him properly, whether, as a man, a citizen, or a Christian.

If the bond of marriage could be dissolved, and it were in any case lawful for married people to become free, the passions of men would never be at a loss to put or suppose themselves in that case; and then a door would be opened, not only to the destruction of children, both as to their subsistence and education, but likewise to debaucheries, and a universal corruption of manners, that must be of infinite prejudice to the multiplication of mankind, which is the end of marriage. Besides, what kind of solid comfort could married people have in each other, if their marriage was not indissoluble? It is this indissolubility of marriage which makes the parties enter with all their heart into the views of their mutual interest.

It is this which invincibly fixes their affections on their common concerns. It is this which gives a permanency to their love for one another. In a word, the indissolubility of marriage is the great incentive to make them bear their crosses, and put up with anything disagreeable in each other's tempers, and carefully to avoid giving any just cause of discontent to one another. They are joined together for better and for worse, they are married, and can no more be separated while life remains; therefore they must make the best of it if they can, and content themselves.

But if, on the contrary, the bond of marriage were dissoluble, it would in no wise differ from living in a state of sin, and be attended with all its bad consequences.

If we next consider Marriage as a civil contract, its indissolubility is no less manifest; for the good and happiness of the state being the end of marriage as a civil contract, this end could not be procured if the bond of marriage were dissoluble; because children abandoned and neglected, endless dissensions in families, and confusion about the divi-

sion of their property, being the natural consequence of the dissolubility of marriage, must necessarily be a source of great misery to human society.

MARRIAGE ELEVATED TO THE DIGNITY OF A SACRAMENT BY JESUS CHRIST.

Lastly, The indissolubility of Marriage considered as a Sacrament, appears from the idea the scriptures give us of it in this view. For the Sacrament of Marriage among Christians is, by appointment of Jesus Christ, a sacred sign and symbol of his indissoluble union with his Church; and on this account, St. Paul insists upon this as the most powerful motive to cause married people to love one another; because as the bond of their marriage union is a symbol of the union of Christ with his Church, they ought, therefore, to imitate the conduct of Jesus Christ and his Church in their behavior to each other. "The husband," says he, "is head of the wife, as Christ is the head of the Church; therefore, as the Church is subject to Christ, so let the wives be to their husbands in all things. Husbands, love your wives, as Christ also loved his Church—so ought also men to love their wives, as their own bodies. He that loveth his wife, loveth himself; for no man ever hated his own flesh, but nourisheth and cherisheth it, as also Christ doth the Church; for we are members of his body, of his flesh, and of his bones: for this cause shall a man leave his father and his mother, and shall cleave to his wife, and they shall be two in one flesh. This is a great Sacrament; but I speak in Christ and in his church," Ephes. v. 23.

Now, all this reasoning of the Apostle would fall to the ground, and have no effect, if Marriage as a Sacrament, did not necessarily require to be indissoluble; like as the sacred union between Christ and his Church, of which Christian Marriage is the symbol, can never be dissolved. All this is further confirmed, from the idea the scripture gives us of the nature of Marriage; for there we are assured, that married people are "no longer two but one flesh;" and this the Holy Ghost declared at the beginning by the mouth of Adam. It is repeated again by Christ as the grounds of the indissolubility of marriage, and is used by St. Paul for the same purpose, who also declares, that husbands ought "to love their wives as their own bodies;" that in "loving his wife, he

loves himself, and cannot hate her without hating his own flesh." All which manifestly shows the indissolubility of Marriage from its nature, and from the identity which it produces among married people, making them one flesh.

THE INDISSOLUBILITY OF MARRIAGE ESTABLISHED BY THE LAW OF GOD.

Q. How is the indissolubility of Marriage established by the law of God?

A. On the most solid testimony of his Holy Word; for, *First,* This was the original ordinance at the beginning, when he instituted Marriage in Paradise; for, when he presented Eve to our first father Adam, Adam by inspiration of the Holy Ghost, said, "this now is bone of my bones, and flesh of my flesh—wherefore, a man shall leave his father and mother, and shall cleave to his wife, and they shall be two in one flesh," Gen. ii. 23; which words our blessed Savior brings to prove the indissolubility of Marriage by the Law of God, at its first institution; and then he renews the same indissolubility of it among his followers, saying, "what therefore, God hath joined together, let not man put asunder," Matth. xix. 6. Where he plainly declares, both that the bond of marriage is the work of God, and that no man can break what he has so tied. And when it was objected to him on this occasion, that Moses allowed a man to put away his wife, and marry another, he replied, by declaring that this was merely permitted to the Jews, by Almighty God, on account of the hardness of their hearts; but immediately assures us, that "from the beginning it was not so," verse 8; which again proves that Marriage, at its original institution, was, by the law of God, indissoluble.

Second, Jesus Christ by elevating the contract of Marriage to the dignity of a Sacrament among his followers, in order to enable them to perform the more sublime and exalted duties which his Holy Religion required from married people, and to ordain it as a sign of his indissoluble union with his Church, was pleased to abrogate all permission given to the Jews of dissolving marriages, and of marrying others while their former partner was alive, and positively pronounces this law, "what God hath joined together, let not man put asunder," Matth. xix. 6. After his public conversation with the Pharisees on this subject, "In the

house again, his disciples asked him concerning the same thing, and he said to them," in these general and unlimited terms, "Whosoever shall put away his wife and marry another, committeth adultery against her. And if the wife shall put away her husband, and be married to another, she committeth adultery," verse 10. Which evidently shows, that, by the law of the Gospel, the bond of marriage can never be dissolved; but that married people, *whosoever they be,* though they may live separate from one another's company, yet can never be loosed from the marriage tie; and that if either party so separated from the other, should presume to marry another person whilst their former partner is in life, it would be no marriage at all before God.

The same law is more particularly repeated by our Savior on a distinct occasion, where, after the parable of the unjust steward, and before he began the history of Lazarus and the rich glutton, he interposes this declaration: "Every one that putteth away his wife and marrieth another, committeth adultery: and he that marrieth her that is put away from her husband, committeth adultery," Luke xvi. 18. Here we see none are excepted, *every one* includes all universally; and both parties are in the same case; not only he who put away his wife and marries another, but also he who marries her who is put away, are equally guilty of adultery; which shows to a demonstration, that, in whatever case the separation is made, the bond of Marriage still continues undissolved, so that neither party can marry any other without being guilty of that horrid crime.

DEATH ALONE CAN DISSOLVE THE BOND OF MARRIAGE.

Third, St. Paul, who is doubtless the most infallible interpreter of the doctrine of Jesus Christ, declares the indissolubility of marriage in the strongest terms, "The woman that hath a husband," says he, "whilst her husband liveth, is bound to the law; but if her husband be dead, she is loosed from the law of her husband. Wherefore whilst her husband liveth she shall be called an adulteress, if she be with another man; but if her husband be dead she is freed from the law of her husband; so that she is not an adulteress, if she be with another man," Rom. vii. 2. See in what express and general terms, without all exception, he declares, that death alone can dissolve the bond of Marriage, so as to make it lawful for a married person to marry any other.

In the same manner, he declares this to be an express law of God himself, "but to them that are married," says he, "not I, but the Lord commandeth, that the wife depart not from her husband; and if she depart, that she remain unmarried, or be reconciled to her husband. And let not the husband put away his wife, 1 Cor. vii. 10. And a little after he concludes, "a woman is bound by the law, as long as her husband liveth; but if her husband die, she is at liberty; let her marry to whom she will, only in the Lord," verse 39. What he here lays down, with regard to the wife, is equally binding with regard to the husband, both because the contract is mutual, and the bond of marriage equally the same in both; and because the Apostle affirms, that if "the wife hath not power over her own body, but the husband; so, in like manner, the husband hath not power of his own body, but the wife," 1 Cor. vii. 4.

Fourth, Now that the indissolubility of the bond of Marriage is the true and genuine interpretation of all the above testimonies of holy writ, and that this is the true sense and meaning of them intended by the Holy Ghost always has been, and is the doctrine of the Church of Christ, as is designed and declared by her in the great and General Council of Trent, which, laying down the Catholic doctrine concerning Marriage, begins with this very point, in these words: "The first father of mankind, declared the perpetual and indissoluble tie of marriage, by the inspiration of the Holy Ghost, when he said, *this now is bone of my bones, and flesh of my flesh; wherefore a man shall leave his father and mother, and shall adhere to his wife, and they shall be two in one flesh,*" Sess. xxiv. *in princip.*, and afterwards declares, that this always was and is taught by the Church of Christ, according to the doctrine of the Gospel and the Apostles; and, therefore, pronounces *anathema* upon all those who shall say she is mistaken in teaching so: "If any one shall say that the Church is mistaken, in having taught and in teaching, according to the evangelical and apostolical doctrine, that the bond of Marriage cannot be dissolved by the adultery of either of the parties, and that both, or even the innocent party, who gives no cause to the adultery, cannot contract another marriage whilst the other party is alive, and that he is guilty of adultery, who putting away the adulteress, marries another, as is also she who, leaving the adulterer, marries another, let him be anathema," *Sess.* xxiv. *can.* 7. Here we see the infallible authority of the Church of Christ declaring the indissolubility of Mar-

riage to be the evangelical and apostolical interpretation of all the above texts of scripture, and condemning all those who preach the contrary.

SCRIPTURAL PROOFS REGARDING MARRIAGE.

Q. But when Jesus Christ says, "whosever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery," Matth. xix. 9. Does not this exception seem to insinuate, that by the infidelity to the Marriage contract of either party, the Marriage bond is dissoluble, and that, at least, the innocent party may lawfully marry again?

A. In answer to this, we must observe, *First,* That St. Mark, when relating what passed on this occasion, makes no mention of this exception, but tells us, that our Savior, when in the house with his Apostles, declared to them, in general terms, that, "whosoever shall put away his wife, and marry another, committeth adultery against her," Mark x. 11. Which clearly shows, that the exception mentioned by St. Matthew, is not applicable to the husband's marrying again, but to the lawfulness of his putting away his wife for any cause but infidelity to the Marriage contract only.

Second, That this text of St. Matthew is very obscure as it lies, and especially if not compared with the account given by St. Mark, which opens the door to the true sense of it; but all the other texts on this subject are clear, decisive, and without all exception, consequently the true meaning of the Holy Ghost is not to be sought from the ambiguous expression of an obscure text, in opposition to so many plain texts, but its ambiguity is to be explained and its true sense ascertained by those other clear and express texts upon the subject.

Third, If it be supposed lawful for the husband to put away his wife on account of her infidelity to the marriage contract, and to marry again, as being the innocent party, then either the bond of marriage is dissolved, or it is not; if it be not dissolved, it can never be lawful, even for the innocent party to marry; if it be dissolved, then even the guilty party can lawfully marry, because no less free than the other, and yet our Savior expressly says, "he that shall marry her that is put away, committeth adultery," Matth. xix. 9; which manifestly shows, that even

when she is put away for her guilt, the marriage tie remains in its full force.

Fourth, The Church of Christ has never understood the above exception as implying a dissolution of the bond of marriage, even in the case of infidelity to the Marriage contract, or as in any respect favoring the innocent party, and condemns in the strongest terms those who teach it.

MARRIAGE RESTORED TO ITS PRIMITIVE STATE.

Q. What, then, is the meaning of the above text of St. Matthew?

A. All these reasons just mentioned demonstrate that it cannot mean that the bond of marriage is dissolved even by the crime of either of the parties, and consequently proves nothing against the doctrine of the Catholic Church. Its true meaning, then, is to be sought for from the circumstances in which Christ spoke it, and from the question to which it was the answer.

The Pharisees asked our Savior, "Is it lawful for a man to put away his wife for any cause?" Matth. xix. 3. Before he gives a direct answer to the question, he puts them in mind, that Marriage, at its original institution, was indissoluble, and consequently could not be broken by any cause; he then declares, that he, by his supreme authority, restores it to this its primitive perfection, and that the infringement made upon it by the Jews was only a permission on account of the hardness of their hearts; after this preamble, he gives a direct answer to their question, in these words, "I say to you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery."

This sentence contains two parts, first, an answer to their question; secondly, a confirmation of what he said in his preamble of the absolute indissolubility of marriage, which he was pleased to join together, rather, indeed, in obscure terms. Their question was, "Is it lawful for a man to put away his wife for every cause?" To this he answers, *No;* it is not lawful to put away his wife for any cause except for fornication; and he who puts her away, "except for fornication, committeth adultery," by being the occasion of her committing adultery; but that none might think that when he puts her away for fornication the tie of Marriage is broken, and the husband at liberty to marry another, he adds, that even when lawfully put away for fornication, if the husband

"shall marry another, he committeth adultery;" and "he that shall marry her that is so put away committeth adultery also."

Q. How does it appear that this is our Savior's true meaning?

A. From these reasons, *First,* Because, as we have proved above, by this sentence, the marriage bond is by no means broken, even in the case of infidelity;

Second, Because it follows from this, and we have also shown above that the exception cannot fall upon the indissolubility of Marriage; and, therefore, must fall upon the lawfulness of putting away the wife.

Third, Because, in another place, our Savior says, in express terms, "whosoever putteth away his wife, excepting the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is put away, committeth adultery," Matth. xix. 9. Where it is manifest, that, if the husband putteth away his wife for any cause except for fornication, he is deemed the cause of her future crime, because the cause for which he put her away was not just; but, if he put her away for fornication, and she marry another, that other is guilty of adultery by marrying another man's wife; but the husband is free of the guilt, because he had a just and lawful cause for putting her away.

THE PROPER CONDITIONS FOR THE CELEBRATION OF THE SACRAMENT OF MARRIAGE.

Q. What are the conditions which the laws of God and his church require for the lawful celebration of the sacrament of marriage?

A. They are chiefly these following:

First, The proclamation of the banns, where the decree for such proclamations is in force;

Second, The consent of the parents;

Third, That it be done by the proper pastor, and before witnesses;

Fourth, That there be no lawful impediment;

Fifth, That the marriage contract be entered into with Christian dispositions.

SECTION I.

Intentions of Marriage Must Be Announced from the Altar

Instructions on the Proclamation of the Banns

Q. What is meant by the Proclamation of the Banns?

A. It is that when two persons intend to marry, their intention be published from the altar by their pastors during divine service, for three different Sundays or holydays; and that all who may know of any lawful impediment why the marriage should not take place, be called upon in the name of God to declare it.

Q. For what reasons is this publication required?

A. The Council of Trent gives this reason in general; because, the Church of God, for the most just reasons, has always detested and prohibited secret marriages; but seeing that these prohibitions, by reason of the disobedience of men, had not the desired effect, and considering the grievous sins which arise from secret marriages, therefore ordains, that for all time coming, before marriage be contracted, it be three times proclaimed. The particular reasons for ordaining these publications, are chiefly these:

First, To prevent all secret marriages, which the Church has always had in abhorrence, on account of the fatal consequences that too often flow from them.

Second, That it may be discovered if any of the parties be otherwise engaged, by promise, or from any other cause.

Third, That, if there be any lawful impediment to the marriage, it may be made known.

Fourth, That the parents, or all others interested in preventing the marriage, may be notified of it, and have time to offer their just objections, if they have any, and so avoid the evil consequence which might otherwise ensue.

Q. Would it be a sin to marry without these publications?

A. It certainly would be a very grievous sin of disobedience, both in the pastor who should assist at the marriage, and in the parties themselves, because the Church of Christ, with the whole weight of her authority, strictly commands them, and has published this command in two of her General Councils; first, in the great Council of Lateran, held in the year 1215, where the proclamations of marriages are commanded in general terms, all secret marriages are strictly forbidden, and no priest allowed to be present at them; and again, in the Council of Trent, the particular conditions to be observed in making these proclamations are expressly determined. The reasons for making these proclamations are so strong, and the consequences of neglecting them so bad, that even the civil laws themselves of almost all Christian States expressly enjoin them; which civil laws the subjects of the State are most certainly bound in conscience to obey.

Q. What are the conditions required by the Council of Trent in making the proclamations?

A. That they be made on three different Sundays or Holydays; so that it is not sufficient to proclaim more than once on the same day.

Second, That they be made public during divine service, when all the people are present; so that it will not suffice at any other time.

Third, When the parties belong to different parishes, that the proclamations be made in both the parishes, by the proper pastor of each party.

Fourth, That a particular caution be used with those who travel about from place to place, and have no settled habitation, and no priest be allowed to marry them till the most diligent inquiry be made, lest they should have a wife or husband in other places, which is too often the case with such people.

Q. Can the publishing of the banns be in no case dispensed with?

A. Yes it can. The Council considering that there may be cases wherein it may be necessary to dispense with some or all of the proclamations, gives power to *Bishops only* to grant such dispensation, when they shall see a just and necessary cause for doing so; particularly if there be danger that malicious people would oppose the marriage, and create disturbance, without having any just cause for doing it as the Council itself expressly observes; and also when any

great and spiritual, or even temporal good of the parties requires it.

Q. Are those who know of any lawful impediment obliged to disclose it?

A. They certainly are; both because the Church expressly commands them, and calls upon them in a public and solemn manner to do so; and also, because if they do not, they become answerable to God for all the evil consequences of their silence.

SECTION II.

Authority of Parents Concerning Marriage of Children

Instructions Regarding the Consent of Parents

Q. Why is the consent of parents required for marriage?

A. For several strong and weighty reasons;

First, On account of the respect and obedience which children owe to their parents by the law of nature, and the honor which is due to them by the express law of God; all which demands, that, in an affair of so great consequence to the future happiness both of the children and the parents, nothing should be entered into without their concurrence.

Second, Experience shows, that marriages made against the parents' will, for the most part, proved unfortunate; the disturbance of families, dissensions between husband and wife, the neglect of the education of the children are frequently the sad consequences of such marraiges. Then the injury done to the paternal authority, and the motives from which such marriages occur, and sometimes criminal intrigues, banish the spirit of God from them, and deprive them of his blessing.

Third, Among the people of God, in the old law, the parents had the principal authority in marrying their children; and hence, when Almighty God speaks to them on this subject, he addresses himself only to the parents. Thus, when he forbids them to marry with in-

fidel nations, he says, "Thou shalt not give thy daughter to his son, nor take his daughter for thy son," Deut. vii. 3. And the wise man speaks thus: "marry thy daughter well, and thou shalt do a great work, and give her to a wise man," Ecclus. vii. 27. On this account we find that the servants of God exactly followed this rule of marrying with advice and consent of their parents as we read of Isaac and Jacob, and Sampson; and Esau was blamed, and displeased his parents, for doing the contrary.

Fourth, The Church of Christ, in the Council of Trent, declares, that she always did detest and prohibit marriages of this kind.

Fifth, The civil laws highly disapprove of such marriages if the children who marry without consent of their parents be minors, and their marriage is declared illegal.

IN WHAT CASES PARENTS CAN REFUSE CONSENT.

Q. In what cases can parents, in conscience, refuse their consent to the marriage of their children?

A. In several cases:

First, If the proposed marriage would disturb the peace of their family, or be a disgrace to them.

Second, If they judged it would prove highly detrimental to their children, who, blinded by passion, did not perceive the fatal consequences of it.

Third, If it were such as would endanger the loss of their religion, or expose their children, if they should have any, to the same danger.

Fourth, If it was contrary to the civil laws of their country.

Q. But, if the parents merely through hard heartedness, or avarice, or prejudice, should refuse their consent to a reasonable marriage of their children, would they be obliged to abstain from it?

A. If parents should place an obstacle in the way of the future happiness of their children they would commit a sin; and when this is evident, and appears so to proper judges, the children are not then obliged to obey them.

SECTION III.

Secret Marriages Condemned by the Church

Instructions Concerning the Presence of the Pastor and Witnesses

Q. What are the regulations of the Church with regard to secret marriages?

A. The Church, in the Council of Trent, considering the great evils that flow from secret marriages, finding, by experience, that the laws made against them had not been sufficient effectually to prevent them, made a solemn decree, by which it is ordained, not only that the proclamations of the banns should be made before marriage, as we have seen above, but also, that the marriage itself should be made in presence of the proper pastor of the parties, or one commissioned by him, and at least two witnesses; and it also declared, that where this is not observed, the marriage is null and void, and, in the sight of God is no marriage at all. In consequence of this, in all Catholic countries where this decree has been solemnly published, no marriage can be contracted except in presence of the proper pastor, or one commissioned by him. In all other places, where the decree had not been published, it is highly unlawful to be married by any other but the proper pastor, as being so entirely opposite to the spirit and desire of the Church, and to her repeated prohibition of secret marriages.

Q. Who is the proper pastor?

A. The bishop is the proper pastor of the whole diocese, and the parish priest is the proper pastor of all those who are immediately under his charge; and, when the parties belong to different parishes, the pastor of either place marries them, though the common custom is, that it may be done by the pastor of the place to which the woman belongs.

SECTION IV.

Marriages that are Contrary to the Laws of the Church

Instructions Regarding Impediments of Marriage

Q. What is meant by Impediments of Marriage?

A. As marriage is of such vast importance for the good of the parties involved, for the peace of the state, and for the edification of the Church, it is of the greatest necessity to take every precaution that it be established on such a footing as to render it conformable to what nature and morality prescribe, and to hinder it from being prejudicial either to the parties themselves, or to Church or State; with this view the Church has, from the earliest ages, annexed certain conditions to the celebration of this Sacrament, without which, either the marriage is rendered null and void, or those who contract it commit a grievous sin.

THERE ARE TWO KINDS OF IMPEDIMENTS.

Q. How many kinds of impediments are there?

A. There are two kinds:

First, One that renders the marriage null and void, and no marriage at all in the sight of God, and of His Church;

Second, That renders the marriage unlawful, in those who contract it, though valid in itself.

Q. What are the principal impediments that render marriage null and void?

A. The impediments which render marriage null, by making the parties in whom they are found, incapable of contracting marriage, are chiefly these following:

First, A solemn vow of chastity by which either of the parties are solemnly consecrated to God, and therefore become incapable of con-

tracting marriage. The same is the case with those who enter into Holy Orders, and are thereby solemnly dedicated to the service of God.

Second, Consanguinity, when the parties are within the prohibited degrees of kindred.

Third, Incapacity, age, insanity, force, fear, and violence, which invalidate marriage by reason of defect of consent or defect of liberty.

Fourth, Existing marriage, and crime which affects an existing marriage.

Fifth, Defect of Baptism.

Sixth, Secret marriage.

Further, Of these *diriment* impediments some are temporary, as defect of age, and some are perpetual, such as Holy Orders.

Some are absolute, which prevent a person from contracting marriage with anyone, such as a solemn vow; and some are relative that only prevent marriage with certain persons, such as near relations.

Q. What are the principal impediments which render marriage unlawful?

A. Impediments of this kind are such as do not annul the marriage, nor hinder it from being a true and valid marriage, but make it a very great crime in those who contract marriage with these impediments. The chief impediments of this kind are,

First, When a person is under a mutual promise of marriage to one; in this case, it would be unlawful and a great sin, to marry another, because it would be a manifest injury done to the person to whom a promise of marriage had been made.

Second, When a person binds himself to God by a simple, private vow of chastity, it would be a manifest crime to marry, because it is a breach of a promise made to God.

Third, If one should marry publicly in Advent or Lent, when the Church, for most just reasons, forbids the solemnizing of marriage, it would be a grievous sin of disobedience to her commands, a violation of the spirit of these holy seasons set apart for penance and humiliation, and also an occasion of great scandal.

SECTION V.

The Dangers of Mixed Marriages

Further Instructions on the Sacrament of Marriage

Q. What is a mixed marriage?

A. A "Mixed Marriage" is a marriage between a Catholic and one who, though baptised, does not profess the Catholic faith.

Q. Has the Church always forbidden mixed marriages?

A. The Church has always forbidden mixed marriages, and considered them unlawful.

Q. Does the Church sometimes permit mixed marriages?

A. The Church sometimes permits mixed marriages, by granting a dispensation, for very grave reasons and under special conditions.

Q. Why does the Church forbid mixed marriages?

A. There is nothing of more importance than this point for the happiness of the married state, though there is, perhaps, nothing else attended to by the generality of those who enter into it. The only consideration which influences some people is to be of a good family, to have plenty of riches, to be handsome or popular, but daily experience shows how impossible it is for these qualities alone to render them happy with one another. A marriage contracted from no other motives can scarce be called a Christian marriage, seeing the heathens themselves can have no other motives, than such as these in determining their choice. When these are made use of only as secondary motives, to decide in favor of those in whom more Christian and more essential qualities concur, they are, no doubt, very laudable, but, to be determined by them alone, where other things are lacking, is certainly to expose one's self to the greatest danger of misery. Wherefore a Christian, who wishes to make a proper choice, ought in the first place, and above all other considerations, to select person who are (1) *of their own religion* (2) *a virtuous Christian.*

This is of the utmost consequence for several reasons.

First, On account of their own salvation; this is manifest from the

testimony of God himself; for when he introduced his people into the Holy Land, he laid the strongest injunctions upon them never to marry with the people of that country, who were of a false religion, otherwise they would certainly ruin their own souls. "Neither shalt thou make marriages with them," says Almighty God, "thou shalt not give thy daughter to his son, nor take his daughter for thy son; for she will turn away thy son from following me, that he may serve strange gods; and the wrath of the Lord shall be kindled, and will quickly destroy thee," Deut. vii. 2.

WHAT IS TO BECOME OF THE CHILDREN?

On account of the children; for, when one of the parents is not a Catholic, what is to become of the children? how are they to be brought up in the true religion of Jesus Christ? Sometimes, indeed, the zeal and fervor of the believing parent does a great deal in this matter; but how often do we find, from experience, that the contrary happens! And, if the Catholic parent die when the children are young, they are then lost entirely; and, if this should not be the case, yet what is to be expected from children, who hear one thing from one parent, and the contrary from the other? who see what one approves, the other condemns? what the one reverences, the other ridicules? What is to be expected in such circumstances, but that the poor children should become cold and indifferent about all religion?

On account of their own peace and happiness; for, when the parties are of different religions, the one of the true religion, and the other of a false one, what a source of dissension and disturbances does this become! How often do they contend about the children! How often are calumnies and slanders against the true religion thrown out by the other party! What difficulty do they find in observing the rules and practices of their religion! And, though none of all this happen, what a heartfelt affliction must it be to them, if they have any sincere sense of eternity, to see the person, whom, by the laws of God and nature, they are bound to love above any other creature, living in a way so dangerous and ruinous to their souls! And how must this affliction be increased, if they see their dear children, whether they will or not, brought up in the same way! Besides numbers of other trials which attend such marriages but which the world never hears.

Q. What are the immediate dispositions with which Christians ought to receive the Sacrament of marriage?

A. Besides what is above, they ought *First,* To be instructed in the nature and obligations which the law of God has annexed to that state, and be resolved faithfully to discharge them.

Second, To be sufficiently instructed in the Christian doctrine, according to their capacity, without which they are not in a condition to receive the sacrament worthily.

Third, To be in the state of grace and in friendship with God! otherwise, by profaning the Sacrament, if they receive it in the state of sin, they bring a malediction upon their marriage, instead of a blessing.

Fourth, To endeavor, by works of charity and mercy, and by approaching worthily the Holy Sacraments of Confession and Communion, to procure the favor of God, and the presence of Jesus Christ to their marriage, that he may bless it, as he did the marriage at Cana.

SECTION VI.

Conditions Required by the Church of Both Parties to a Mixed Marriage

First, That *all* the children that may be born of the marriage shall be baptized and brought up in the Catholic faith.

Second, That the Catholic party shall have full liberty for the practice of the Catholic religion.

Third, That no religious marriage ceremony shall take place elsewhere than in the Catholic Church.

The following are the promises to be signed before marriage:

To be Signed by the Catholic Party.

'I the undersigned do hereby promise and engage that all the children of both sexes who may be born of my marriage shall be baptized in the Catholic Church, and shall be carefully brought up in the knowledge and practice of the Catholic religion, and I also promise that (according to the instructions of the Holy See) my marriage in the Catholic Church shall not be preceded nor followed by any other religious marriage ceremony.'

[Signature.]

To be Signed by the non-Catholic Party.

'I the undersigned do hereby solemnly promise and engage that I will not interfere with the religious belief of N——, my future [wife or husband], nor with [her or his] full and perfect liberty to fulfil all [her or his] duties as a Catholic; that I will allow all the children of both sexes, who may be born of our marriage, to be baptized in the Catholic Church, and to be carefully brought up in the knowledge and practice of the Catholic religion.'

[Signature.]

SECTION VII.

Matrimonial Dispensations

Instructions Regarding Dispensations from Impediments

In regard to Matrimonial Dispensations, it may be useful for the faithful to know (1) who has the power of dispensing from the impediments of matrimony; (2) the causes or reasons for which such dispensations are granted; and (3) the Roman tribunals to which application for dispensations of this kind is to be made.

First, Only the Supreme Pontiff has the ordinary and proper right of dispensing from ecclesiastical impediments. Bishops, by the express or tacit delegation of the Pope or of the Church, can grant dispensations from certain ecclesiastical impediments.

Bishops can dispense from some of the impediments prohibiting marriage. Thus, they dispense from the forbidden times; from a simple and temporary vow of chastity; from a vow of not marrying or of receiving Sacred Orders; but not from a perpetual vow of chastity. By reason of a special indult, usually granted to Bishops for five years, they can dispense from some of the invalidating impediments, as, for example, in the third and fourth grades of consanguinity and affinity, in the impediment of *public morality,* of *crime,* and of *spiritual relationship,* except between the sponsor and the godchild. Also, generally speaking, Bishops can grant dispensations from ecclesiastical impediments in occult and urgent cases. As a rule, all these dis-

pensations are to be obtained from or through the Bishops in this country and therefore it is needless to go further into the details of this question, as Bishops know clearly the extent of their own powers, and when they cannot grant the dispensations themselves, they obtain them from the Holy See, when the reasons for granting them are judged to be sufficient.

Second, The Reasons for which Dispensations are usually granted.—It may be well to refer briefly to some of the causes or reasons for which dispensations may be granted. These are as follows:

REASONS FOR WHICH DISPENSATIONS ARE GRANTED.

(1), Places where the inhabitants are few, and suitable wives and husbands cannot be found unless people marry their relations, or where Catholics are few, so that intermarriage becomes in a way necessary with non-Catholics.

(2), The age of the woman, that is, if she is over twenty-four and has not found a suitable husband up to that time. This does not hold good as regards widows.

(3), If the woman has only an insufficient fortune, or no fortune at all, and a suitable match offers itself.

(4), In regard to the succession or inheritance of property.

(5), The poverty of a widow, especially if she have children to bring up and maintain.

(6), The peace of nations or people, as amongst Kings and Princes, and also the reconciliation of enemies, and the cessation of grave enmities, or to put a stop to them. The marriage between the parties at variance in this way is well calculated to make peace and effect a reconciliation. To these may be added the following reasons or causes: Dangerous familiarity; to preserve the good reputation of a woman or save her name from reproach; to prevent grave scandal; the merits and worthiness of the persons who need the dispensation, and when they have shown this either by the defence of the Catholic faith, or by their love and dispositions towards the Church, or by their virtue and good religious lives.

Instructions on the Laws of the Church Concerning Double Marriage Ceremonies in Mixed Marriages

The law of the Church in regard to a double marriage before a Catholic Priest and a Protestant minister, where one of the parties to the marriage is a Protestant, is given as follows from The American Ecclesiastical Review, March 2nd, 1902:

"The legislation of the Catholic Church does not countenance the celebration of the marriage ceremonial by any other official but the priest. If a Catholic party, proposing to enter the marriage contract with a Protestant, consents, for the sake of compromise on religious grounds, to have the rite performed in a Protestant church, or with Protestant ceremonial, such party becomes guilty of a public denial of his or her faith, separates himself or herself from the Church, and is, therefore, excommunicated or deprived of the privileges which the Catholic Church grants only to members who profess obedience to her laws. Nor is this verdict altered by the precedence which may be given to the Catholic worship in a case where the parties repair to the Protestant church after the marriage has been solemnly witnessed by the Catholic priest. No priest, bishop, cardinal or Pope can legitimately bless a marriage if he knows that the parties are of their own inclination prepared to have the Protestant rite performed as a subsequent sanction to that marriage; for it would be a formal admission that such sanction and such worship are approved by them.

"Moreover, reasons of consistency forbid such a course. Either the Protestant party regards the consent given before the priest as valid and rendering the marriage contract solemnly binding, or does not. If not, then it is unfair to seek it at the hands of the priest, who, if aware of the condition, would hardly be willing to act as a dumb witness in a pretended contract. If, on the other hand, the Catholic ceremony is considered valid, then the repetition anywhere else is without meaning and useless.

"It may be urged that the main object for wishing to have a double ceremonial is the desire of reconciling the religious susceptibilities of both parties. This would be perfectly just if it were a question of anything else but religion. Compromises are good in law, in social life, and in business, but they are bad in religion. Christ, the Founder of the Catholic Church, has said so: 'He who is not with Me is against Me; and he that gathereth not with Me, scattereth.'—Matt. 12: 30; Luke 11: 23. In matters of doctrine Catholics hold a very definite position, which is not subject to the variation of individual opinion however strong.

THE ATTITUDE OF THE CHURCH.

Anyone wishing to marry a Catholic must accept that position as unalterably bound up with the Catholic party's personal convictions as to the highest purpose of life. In religion we obey God rather than man. Anyone is free to apostatize from his or her faith; but no one can be a consistent Catholic and at the same time consciously take part in a worship which the authorized exponent of his faith declares untrue and hence unworthy of him, owing to his better knowledge. There is a hazy view which poorly-informed and lukewarm Catholics share, and by which the charity which is due to the person in error is transferred to the toleration of the error itself. We may excuse persons in error, but we cannot worship with them in their error to please them. And if nominal Catholics hold that they can worship in any church, they have no right to claim that the Church should endorse such a view by her admission of a practice which would be a denial of her doctrine. Catholics who give thought to the most important business in life, namely, their faith, know that Christ has made plain His revelation; otherwise there would have been no need of His coming to us to teach us. They know also that He has supplied us with motives for accepting the Church as a guide in faith, which are both clear and reasonable, whatever popular and unreflecting prejudice says to the contrary.

"This is the attitude of the Church and of well-informed and faithful Catholics everywhere and at all times. Hence the assertion recently made in the papers, with regard to France, by a person who signed himself *Catholic priest,* namely, that the Church had for some time

past sanctioned the practice of the French clergy allowing double ceremonies is indignantly refuted by a French theologian, who says that there is not a vestige of foundation for such a statement.

"It is very true that in countries where the civil law refuses to recognize the legality of the Catholic marriage under heavy penalty and forfeiture of civic privileges, the parties are permitted to signify their consent by the act of a so-called civil marriage before the magistrate; but that is merely a formality which has no religious significance, and the omission of which would prevent the Catholic marriage from being recognized. For similar reasons (set forth in the Concordats) the Church has allowed the priest officiating at mixed marriages to bless the parties and the ring, and even to perform the ceremony in the church. But in none of these cases can the act be construed as a participation of the Catholic party in Protestant worship.

"To be married before a civil magistrate alone, without any religious ceremony, is, on the part of those (Catholics) who profess to recognize marriage as a Sacrament, a tacit denial of their belief, unless there is no Catholic priest to witness the contract, or the act is required by the law of the State as a civil registry."

In the marriage ceremony where one or both of the parties is a Catholic the witnesses should be Catholics.

Instructions to Catholics Desiring to Assist at Protestant Marriages

It is frequently asked if it is allowable for Catholics to act as bridesmaids or groomsmen at any marriage, whether in a church or in a private house, at which the ceremony is conducted by a Protestant minister, or at a purely civil marriage? The same authority is quoted:

"As to the question, viz., whether Catholics may lawfully act as bridesmaids or grooms at Protestant or civil marriages, we should answer: 'A Catholic is at liberty to act as official witness to a lawful marriage contract, if the assistance does not imply assent to conditions otherwise forbidden in conscience. Hence if two persons, who are not baptized, choose to marry before a magistrate, exercising their natural

right, which a Catholic reasonably respects, he is at liberty to attest such a marriage by his presence as an official witness, just as he might attest any other lawful and solemn contract. Here there is no denial of faith.

"No Catholic is, however, at liberty to act as official witness to a marriage unlawful before God, such as the marriage ceremony of a divorced party already rightly married according to Chistian or the natural law; or a party that is Catholic and publicly denies his or her faith by neglecting the sacramental rite in favor of a purely civil ceremony before the magistrate, unless there be no priest to perform the rites of the Church; or a party that is leading a scandalous life which would justify the prospect of shame, divorce, or neglect; for though such persons may not pretend to any religious convictions, and protest their mere intention to make a natural mutual contract, yet prudence and respect for the moral order should forbid a Catholic to assist at such marriage contracts.

"A third principle, already explained in the answer to the question whether a double religious ceremonial is permissible, forbids Catholics to take part in any marriage ceremony which bears the character of religious worship other than that of the Catholic Church. Hence a Catholic may not lawfully assist at a marriage in a Protestant church which is intended to have a religious aspect.

"If such marriage is intended to have a religious aspect; for there are some cases when a marriage performed in a Protestant church or by a Protestant minister may be regarded as a purely social or civil function intended to ratify the marriage, which outside the Church is a purely natural contract. Thus in a town where there is a public hall, used on Sundays for Protestant worship, but also for other meetings; or where the Protestant minister (holding Sunday service) is at the same time the legal justice of the peace; or where the assistance of a Catholic is plainly intended as a mark of respect for lawful authority due to an intimate connection with the party to be married, without any evidence of active participation in or approval of religious worship contrary to the doctrine of the Catholic Church, there the principle of an explicit or implicit denial of one's faith is not justly applicable."

A Complete Explanation of the Doctrines of the Church on Marriage and Divorce.

By His Eminence James, Cardinal Gibbons

(Published by Special Permission)

Cardinal's Residence,
408 N. Charles St.,
Baltimore.

Sept. 15th, 1906.

Dear Dr. McGovern:

In answer to your favor of the 14th inst. the Cardinal is pleased to give you permission to use "The Catholic Church and the Marriage Tie."

Wishing you all success, I am

Yours very truly,
Wm. T. Russell, Sect'y.

The Catholic Church and the Marriage Tie

MARRIAGE—THE MOST SACRED OF ALL CONTRACTS.

Marriage, in the view of the Church, is the most inviolable and irrevocable of all contracts that were ever formed. Every human compact may be lawfully dissolved but this. Nations may be justified in abrogating treaties with each other; merchants may dissolve partnerships; brothers will eventually leave the parental roof, and, like Jacob and Esau, separate from one another; friends, like Abraham and Lot, may be obliged to part company: but by the law of God the bond uniting husband and wife can be dissolved only by death.

No earthly sword can sever the nuptial knot which the Lord has tied, for "what God hath joined together let no man put asunder."

Three of the evangelists as well as the apostles of the gentiles, proclaim the indissolubility of marriage and forbid a wedded person to engage in second wedlock during the life of his spouse. There is, indeed, scarcely a moral precept more strongly enforced in the gospel than the indissoluble character of marriage validly contracted.

The pharisees came to Jesus, tempting him and saying, "Is it lawful for a man to put away his wife for every cause?" who, answering, said to them: "Have ye not read that he who made man from the beginning made them male and female. And for this cause shall a man leave father and mother and shall cleave to wife and they two shall be one flesh. Therefore now they are not two but one flesh. What, therefore, God hath joined together let no man put asunder." They say to him: "Why then did Moses command to give a bill of divorce and to put away?" He said to them: "Because Moses, by reason of the hardness of your heart, permitted you to put away your wives; but from the beginning it was not so. And I say to you that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery, and he that shall marry her that is put away committeth adultery."

NO LEGISLATION DEVISED BY MAN CAN VALIDLY DISSOLVE IT.

Our Savior here emphatically declares that the nuptial bond is ratified by God himself and hence that no man, nor any legislation framed by man, can validly dissolve the contract.

To the pharisees interposing this objection, if marriage is not to be dissolved, why then did Moses command to give a divorce, our Lord replies that Moses did not command, but simply permitted the separation, and that in tolerating this indulgence the great lawgiver had regard to the violent passion of the Jewish people, who would fall into a greater excess if their desire to be divorced and to form a new alliance were refused. But our Savior reminded them that in the primitive times no such license was granted. He then plainly

affirms that such a privilege would not be conceded in the new dispensation, for he adds:

"I say to you: Whosoever shall put away his wife and shall marry another committeth adultery."

Protestant commentators erroneously assert that the text justifies an injured husband in separating from his adulterous wife and marrying again. But the Catholic Church explains the gospel in the sense that while the offended consort may obtain divorce from bed and board from his unfaithful wife he is not allowed a divorce *a vinculo matrimonii,* so as to have the privilege of marrying another.

TESTIMONY OF SCRIPTURE.

This interpretation is confirmed by the concurrent testimony of the Evangelists Mark and Luke and by St. Paul, all of whom prohibit a divorce *a vinculo* without any qualification whatever. In St. Mark we read:

" Whosoever shall put away his wife and marry another committeth adultery against her, and if the wife shall put away her husband and be married to another she committeth adultery."

The same unqualified declaration is made by St. Luke:

"Every one that putteth away his wife, and marrieth another committeth adultery: and he that marrieth her that is put away from her husband committeth adultery."

Both of these Evangelists forbid either husband or wife to enter into second wedlock, how aggravating soever may be the cause of their separation. And surely if the case of adultery authorized the aggrieved husband to marry another wife, those inspired penmen would not have failed to mention that qualifying circumstance.

Passing from the gospels to the Epistle of St. Paul to the Corinthians we find there also an unqualified prohibition of divorce. The apostle is writing to a city newly converted to the Christian religion. Among other topics he indicates the doctrine of the Church respecting matrimony. We must suppose that, as an inspired writer and a faithful minister of the word, he discharges his duty conscientiously, without suppressing or extenuating one iota of the law. He addresses the Corinthians (chapter vii, verses 10 and 11) as follows:

"To them that are married, not I, but the Lord commandeth that the wife depart not from her husband. And if she depart that she remain unmarried, or be reconciled to her husband. And let not the husband put away his wife."

Here we find the apostle, in his Master's name, commanding the separated couple to remain unmarried, without any reference to adultery. If so important an exception existed, St. Paul would not have omitted to mention it; otherwise he would have rendered the gospel yoke more grievous than its founder intended.

We therefore must admit that, according to the religion of Jesus Christ, conjugal infidelity does not warrant either party to marry again, or we are forced to the conclusion that the vast number of Christians whose knowledge of Christianity was derived solely from the teachings of Saints Mark, Luke and Paul were imperfectly instructed in their faith.

The Catholic Church, following the light of the gospel, forbids a divorced man to enter into second espousals during the life of his former partner. This is the inflexible law she first proclaimed in the face of pagan emperors and people and which she has ever upheld, in spite of the passions and voluptuousness of her own rebellious children.

HISTORIC DIVORCES AND THE CHURCH.

Henry VIII, of England, once an obedient son and defender of the Church, conceived in an evil hour a criminal attachment for Anne Boleyn, a lady of the Queen's household, whom he desired to marry after being divorced from his lawful consort, Catherine of Aragon. But Pope Clement VII, whose sanction he solicited, sternly refused to ratify the separation, though the Pontiff could have easily foreseen that his determined action would involve the Church in persecution and a whole nation in the unhappy schism of its ruler.

Had the Pope acquiesced in the repudiation of Catherine, and in the marriage of Anne Boleyn, England would, indeed, have been spared to the Church, but the Church itself would have surrendered her peerless title of Mistress of Truth.

When Napoleon I repudiated his devoted wife, Josephine, and married Marie Louise of Austria, so well assured was he of the fruit-

lessness of his attempt to obtain from the Holy See the sanction of his divorce and subsequent marriage that he did not even consult the Holy Father on the subject. A few years previously Napoleon applied to Pius VII to annul the marriage which his brother Jerome had contracted with Miss Patterson of Baltimore. The Pope sent the following reply to the Emperor:

"Your Majesty will understand that upon the information thus far received by us it is not in our power to pronounce a sentence of nullity. We cannot utter a judgment in opposition to the rules of the Church, and we could not, without laying aside those rules, decree the invalidity of a union which, according to the word of God, no human power can sunder."

SOCIAL LIFE REFLEX OF FAMILY LIFE.

The family is the source of society; the wife is the source of the family. If the fountain is not pure, the stream is sure to be foul and muddy. Social life is the reflex of family life.

And if we would clearly understand whither, as a nation, we are drifting when we forsake the Christian standard of morals and the Christian precepts concerning the indissoluble nature of the marriage tie, the history of woman in pagan countries should enlighten us. Woman in pagan countries, with rare exceptions, suffered bondage, oppression and moral degradation. She had no rights that the husband felt bound to respect.

WOMAN AND MARRIAGE IN PAGAN LIFE.

The domestic life of Greece, it is true, was founded on monogamy. But whilst the law restricted the husband to one wife as his helpmate and domestic guardian, it tolerated, and even sanctioned the hetairai who bore to him the relation of inferior wives and who enjoyed his society more frequently and received more homage from him than his lawful spouse.

And whilst the education of the wife was of a most elementary character, the greatest care was lavished in cultivating the minds of the hetairai, that they might entertain their paramour by their wit while they fascinated him by their charms. The wife was the beast of burden; the mistress was the petted and pampered animal. These

hetairai derived additional importance from being legally chosen to offer sacrifice on certain public occasions.

This demoralizing system, so far from being deplored was actually defended and patronized by statesmen, philosophers, and leaders of public opinion, such as Demosthenes, Pericles, Lysias, Aristotle and Epicurus.

A MERE CHATTEL, MARKETABLE AT WILL.

Solon erects in Athens a temple to Venus, the goddess of impure love. Greece is full of such temples, whilst there is not one erected to chaste, conjugal love. No virtuous woman has ever left a durable record in the history of Greece. The husband could put away his wife according to his capricious humor, and take a fairer, younger, and richer bride. He could dissolve the marriage bond without other formality than an attestation in writing before an Archon; and the wife had practically no power to refuse, as she was completely under the dominion of her husband. She was a mere chattel, marketable at will; nor had she any power to dissolve the marriage without her husband's consent.

In a word, the most distinguished Greek writers treat woman with undisguised contempt; they describe her as the source of every evil to man. One of their poets says that marriage brings but two happy days to the husband—the day of his espousal and the day on which he lays his wife in the tomb.

Hesiod calls woman "an accursed brood and the chief scourge of the human race." The daily prayer of Socrates was a thanksgiving to the gods that he was born neither a slave nor a woman. And we have only to glance at the domestic life of Turkey today to be convinced that woman fares better under the modern Mohammedanism than she did in ancient Greece.

THE MOHAMMEDAN BOND.

The Mohammedan husband has merely to say to his wife: "Thou art divorced" and the bond is dissolved. To his followers Mohammed allowed four wives; to himself an unlimited number was permitted by a special favor of heaven.

The moral standard of the Lacedaemonian wives was far lower

than that of the Athenians. They were taught when maidens, to engage in exercise that strengthened their bodies and imparted grace to their movements, but at the sacrifice of female modesty. The ideal of conjugal fidelity was not seriously entertained. Adultery was so common that it was scarcely regarded as a crime. Aristotle says that the Spartan wives lived in unbridled licentiousness.

Passing from Greece to Italy, we find that monogamy was, at least nominally, upheld in Rome, especially during the earlier days of the republic. But while the wife was summarily punished for the violation of the marriage vows, the husband's marital transgressions were committed with impunity.

Toward the end of the republic, and during the empire, the disorders of nuptial life increased to an alarming extent. There was a fearful rebound on the part of Roman wives, particularly among the upper classes, from the restraints of former days to the most unlimited license. They rivaled the wantonness of the sterner sex.

DISSOLVED AT WILL.

So notorious were their morals in the time of Augustus that men preferred the unfettered life of celibacy to an alliance with partners bereft of every trace of female virtue. The strict form of marriage became almost obsolete, and a laxer one, destitute of religious or civic ceremony, and resting solely on mutual agreement, became general. Each party could dissolve the marriage bond at will and under the most trifling pretext, and both were free to enter at once into second wedlock.

Marriage was accordingly treated with extreme levity. Cicero repudiated his wife, Terentia, that he might obtain a coveted dowry with another; and he discarded the latter because she did not lament the death of his daughter by the former.

Cato was divorced from his wife Attilia after she had borne him two children, and he transferred his second wife to his friend Hortensius, after whose death he married her again.

Augustus compelled the husband of Livia to abandon her, that she might become his own wife. Sempronius Sophus was divorced from his wife because she went once to the public games without his knowledge. Paulus Aemilius dismissed his wife, the mother of

Scipio, without any reason whatever. Pompey was divorced and remarried a number of times. Sylla repudiated his wife during her illness, when he had her conveyed to another house.

If moral censors, philosophers and statesmen such as Cato, Cicero and Augustus discarded their wives with so much levity, how lax must have been the marriage bond among the humble members of society, with examples so pernicious constantly before their eyes.

Wives emulated husbands in the career of divorcees. Martial speaks of a woman who had married her tenth husband. Juvenal refers to one who had eight husbands in five years. St. Jerome declares that there dwells in Rome a wife who had married her twenty-third husband, she being his twenty-first wife.

"There is not a woman left," says Seneca, "who is ashamed of being divorced, now that the most distinguished ladies count their years not by consuls, but by their husbands."

THE MISSION OF CHRISTIANITY.

It was a part of the mission of Christianity to change all this. By vindicating the unity, the sanctity, and the indissolubility of marriage the Church has conferred the greatest boon on the female sex. The holiness of the marriage bond is the palladium of woman's dignity, while polygamy and divorce involve her in bondage and degradation.

The Church has ever maintained, in accordance with the teachings of our Savior, that no man can lawfully have more than one wife and no woman more than one husband. The rights and obligations of both consorts are correlative. To give to the husband the license of two or more wives would be an injustice to his spouse and destructive of domestic peace. The Church has also invariably taught that the marriage compact, once validly formed, can be dissolved only by death, for what God hath joined together man cannot put asunder.

LEGITIMATE CAUSE FOR SEPARATION; NONE FOR ABSOLUTE DIVORCE.

While admitting that there may be legitimate cause for separation, she never allows any pretext for the absolute dissolution of the marriage bond.

For so strong and violent are the passion of love and its opposite passion of hate, so insidious is the human heart, that once a solitary pretext is admitted for absolute divorce, others are quickly invented, as experience has shown. Thus a fearful crevice is made in the moral embankment and the rush of waters is sure to override every barrier that separates a man from the object of his desires.

A FEARFUL CREVICE.

It has again and again been alleged that this law is too severe; that it is harsh and cruel; and that it condemns to a life of misery two souls who might find happiness if permitted to have their marriage annulled and to be united with more congenial partners. Every law has its occasional inconveniences, and I admit that the law absolutely prohibiting divorce *a vinculo* may sometimes appear rigorous and cruel.

But its harshness is mercy itself when compared with the frightful miseries resulting from the toleration of divorce. Its inconvenience is infinitesimal when contrasted with the colossal evils from which it saves society and the solid blessings it secure to countless homes. Those exceptional ill-assorted marriages would become more rare if the public were convinced once for all that death alone can dissolve the marriage bond. They would then use more circumspection in the selection of a conjugal partner. Hence it happens that in Catholic countries where faith is strong, as in Ireland and Tyrol, divorces are almost unheard of.

SUCCESSIVE POLYGAMY.

The reckless facility with which divorce is procured in this country is an evil scarcely less deplorable than Mormonism—indeed, it is in some respects more dangerous than the latter, for divorce has the sanction of the civil law, which Mormonism has not. Is not the law of divorce a virtual toleration of Mormonism in a modified form? Mormonism consists in simultaneous polygamy, while the law of divorce practically leads to successive polygamy.

Each state has on its statute books a list of causes—or, rather, pretexts—which are recognized as sufficient ground for divorce *a vinculo*. There are in all twenty-two or more causes, most of them

of a trifling character, and in some states, as in Illinois and Maine, the power of granting a divorce is left to the discretion of the judge.

STARTLING STATISTICS.

In his special report on the statistics of marriage and divorce made to Congress by Carroll D. Wright in February, 1889, the following startling facts appeared:

Year.	Divorces.	Year.	Divorces.
1867	9,937	1878	16,089
1868	10,150	1879	17,083
1869	10,939	1880	19,663
1870	10,962	1881	20,762
1871	11,586	1882	22,112
1872	12,390	1883	23,198
1873	13,156	1884	22,994
1874	13,989	1885	23,472
1875	14,212	1886	25,535
1876	14,800		
1877	15,687	Total	328,716

From this table it will be seen that there was a total of 328,716 divorces in the United States in the twenty years, 1867-1886. Of these there were 122,121 in the first half of the period and 206,595 in the last half.

That is to say, the divorces in the latter half were 69 per cent. more than those in the first half. The population between 1870 and 1880 increased only 30 per cent. The divorces in 1870 were 10,962 and in 1880 they were 19,663, and, as the table shows, they were in 1886 more than two and one-half times what they were in 1867. I have not at hand the figures for the last decade, but there is no reason to believe that they show any decrease in the awful industry of the divorce courts.

THE CANCER SPREADING—HEROIC AND SPEEDY REMEDY NEEDED.

From the figures I have quoted it is painfully manifest that the cancer of divorce is rapidly spreading over the community and poisoning the fountains of the nation. Unless the evil is checked by some speedy and heroic remedy, the existence of family life is imperiled. How can we call ourselves Christian people if we violate a fundamental

law of Christianity? And if the sanctity and dissolubility of marriage does not constitute a cardinal principle of the Christian religion, I am at a loss to know what does.

AN HONEST APPLICATION OF THE TEACHINGS OF THE GOSPEL CURE.

Let the imagination picture to yourself the fearful wrecks daily caused by this rock of scandal, and the number of families that are cast adrift on the ocean of life. Great stress is justly laid by moralists on the observance of the Sunday. But what a mockery is the external repose of the Christian Sabbath to homes from which domestic peace is banished, where the mother's heart is broken, the father's spirit crushed, and where the children cannot cling to one of their parents without exciting the jealousy or hatred of the other.

And these melancholy scenes are followed by the final act of the drama when the family ties are dissolved and hearts that had vowed eternal love and union are separated to meet no more.

This social plague calls for a radical cure, and the remedy can be found only in the abolition of our mischievous legislation regarding divorce and in an honest application of the teachings of the gospel. If persons contemplating marriage were persuaded that once united they were legally debarred from entering into second wedlock they would be more circumspect before marriage in the choice of a life partner and would be more patient afterward in bearing the yoke and in tolerating each other's infirmities.

JAMES, CARDINAL GIBBONS.